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Vol. VII.

NOVEMBER-DECEMBER, 1876.

No. 6.

VOYAGES OF THE "HIMMALEH" AND "MORRISON" IN 1837.
BY S. W. WILLIAMS, LL.D.*

- I. The Claims of Japan and Malaysia upon Christendom, exhibited in Notes of Voyages made in 1837, from Canton, in the Ship Morrison and Brig Himmaleh, under direction of the owners. In two volumes. pp. xxii, 216, xv, 295. New York: E. French. 1839.
- II. Journal of an Expedition from Sincapore to Japan, with a visit to Loo-choo, descriptive of these islands and their inhabitants; in an attempt with the aid of natives educated in England, to create an opening for missionary labors in Japan. By P. PARKER, M.D. Revised by the Rev. Andrew Read, D.D. London: Smith, Elder and Co. 1838. pp. 75.
- III. "Voyage to Japan." By S. W. Williams. Chinese Repository, Vol. vi. 1837.

FORTY years have passed away, since the inception and execution of the munificent enterprise for the promotion of commerce, and the search for new openings in mission work, of which the works quoted at the head of this article form the only record; and we think we are doing a good service by bringing them to the notice of the readers of the Recorder. Few among them have ever heard, probably, of these vessels, or their philanthropic errands; and still fewer can appreciate, at this distance of time, the discouraging outlook for evangelical mission work which the Ultra-Gangetic nations then presented. Excepting the islands of Singapore and Pinang, the Indian Archipelago was mostly under the control or awe of the Dutch and Spanish colonial authorities. The latter prohibited Protestant missionaries living within their borders, as they still do; and the Dutch were almost as strict and repellant, for their regulations compelled every minister to live a year in Batavia under their eye, before allowing him to missionate in Borneo, the only other field, besides Java, really open to his efforts. Mission work was regarded by both these nations as demanding the

care and restraint of the rulers. Bangkok in Siam, and Canton and Macao in China, were open; missionaries could live in these places, and found enough to do in certain ways, but it was a kind of underground work,—labors in hope of a brighter day. The ten or twelve missionaries stationed in these three cities in 1836, comprised all who were to be found beyond Singapore as far east as Hakodadi,—a town then unheard of. The question often arose,—Can no opening be found anywhere in these vast and populous regions for more direct efforts to evangelize their inhabitants? It could not be satisfactorily answered, however, until the trial had been made; and the question which next came up was,—Who will furnish the vessel and means to make the trial?

These three narratives furnish the reply to this last question, and give the details of the explorations made, and the complete failure of the search, — a result of itself not wholly without its uses. Messrs. Medhurst and Stevens had gone north from Lintin as far as Chifu in 1835, and from thence sailed down the coast, touching at various places, in the brig Huron chartered from Messrs. Olyphant & Co. of Canton. Repelled at every point, they had scattered a few books, and made known their errand among the crowds which thronged them wherever they landed; but no opening had been found where they could settle, and the whole coast had to be left for the opium peddler and the smuggler.*

The voyage of the Huron encouraged the large-hearted partners of the American house of Olyphant & Co., namely, D. W. C. Olyphant, Charles N. Talbot, Charles W. King and W. H. Morss, to purchase and fit out a small vessel at the cost of about \$20,000, and send her out from New York to be employed in a cruise through the Archipelago, and about the China and Japan Seas. Mr. Olyphant had just returned to the United States, and was familiar with the whole question in all its bearings. It was expected that Mr. Gutzlaff would join her as soon as she reached China, as he had been one of the pioneers in 1832 and afterwards, in exploring the coast, and had often urged the necessity of such a vessel to carry on his mission work. But when the Himmaleh arrived, he had entered the service of the British Government, and Capt. C. Elliot, R. N. the Chief Superintendent of Trade, refused to let him go in her; so he declined to resign his office in order to make the trip.

Mr. King, who had just returned to Canton, then invited the Rev. Edwin Stevens, of the American Board of Commissioners for Foreign Missions, and G. Tradescant Lay, agent of the B. & F. Bible Society, to make an exploring voyage among the islands in the Indian Archipe-

^{*} See Medhurst's China, its State and Prospects; and the Chinese Repository, Vol. iv, for full details.

lago, especially visiting those whose rulers, like the sultans of Bruni and Celebes, still retained a shadow of independence. Extracts from Mr. King's plan of the cruise are given in the introduction, which indicate his desire to develope a beneficial commerce with those native rulers, while at the same time they were invited to admit the medical and proselyting missionary to live among them. In his instructions, when referring to the cargo and presents which Capt. Fraser should take with him, he expressly excepts opium and fire-arms; for it was even at that early day, as it has been ever since, well known that the firm of Olyphant & Co. had nothing to do with the opium trade.

There is not space for many extracts from Mr. Lay's account of the voyage, and he did not attempt to prepare one, until he returned to Macao, when Mr. King induced him to write out his notes. The Himmaleh left Macao on December 3rd, 1836, and arrived at Singapore on the 15th, where the disappointments began which thwarted the whole purpose of her voyage. Mr. Stevens died there in January, and this event threw the direction of the voyage into the hands of the captain, a man rather out of sympathy with its objects. Mr. Stevens was a man well fitted to conduct it, and Mr. Lay justly describes him as a "man of solid worth, a missionary whose sphere of enjoyment did not reach beyond the bounds of usefulness; for to do good and to be happy were to him in practice identical."

His place was measurably supplied by the Revs. James T. Dickinson and Samuel Wolfe, of the American and English missions in Singapore; but neither of them were proficient in talking either Chinese or Malay, which proved to be no small impediment in their intercourse, as their sole dependence was on untrustworthy natives. The *Himmaleh* left Singapore on the 30th of January, reached Macassar on the 10th of February, and left it on March 6th. The Bugis language is spoken in this island as well as Malay, and Mr. Lay thus describes the reception of books among its people:—

"But what raised the interest of the people more on every occasion, was the appearance of two little tracts printed in the Bugis character. They were most eagerly sought by those who could read them; others, who just knew the characters, begged for them under a promise that they would learn to read; while many, who only heard that they were in this highly admired alphabet, would often borrow one a few moments, that they might delight their eyes by gazing at leisure upon a thing so lovely as surat Bugis, a paper inscribed with Bugis letters."

From this port, the islands of Ternate and Tidore were reached on the 25th of March. Speaking of their governments, we are told by our traveler, that "one half of Gilolo, with the Sooloo islands, and a portion of Celebes, belong to the sultan of Ternate; while the rest of Gilolo appertains to the sultan of Tidore, who resides upon the opposite side of the harbor within sight of the town." These sultans were both pensioned by the Dutch, and their authority therefore is only nominal. A Dutch missionary and chaplain was stationed there, but we may infer the amount of freedom which attended his proselyting efforts among the Moslems or pagans around him, from the remark he made to Mr. Lay, "that when he attempted to do aught among them, the resident would say, It is my duty to tell you, Sir, that you are doing too much." The same repressive policy is still pursued, and the results of nearly a century of government show that it is a miserable policy even for this world, and that the natives of those islands are never likely to rise under it. Probably their Christian rulers in the Netherlands do not want them to rise to a fuller understanding of what God requires of his creatures.

At the town of Zamboangan in Mindanao, the party found no better opening for trade or mission work among the Spanish settlements than they had done among the Dutch. Mr. Wolfe died here, and his body was buried where it could be, for no room could be found for it in the campo santo. Mr. Lay expresses himself decidedly of the opinion that the religious efforts of the Spanish were preferable to the apathy of the Dutch. "From the little intercourse I have had with this people," he remarks, "I cannot call them to mind without feelings of interest and complacency. A voice that is sweet and cheering, a smile without a shade of sorrow, an easy address without rudeness, and a kindness unmingled with hypocrisy, have made an impression that will not soon be erased from my memory. If I were asked, whether I thought these things owed more to religion than to a natural goodness of heart, I should answer in the affirmative, Yes; religion has been at work here under her most disadvantageous form, popery; and yet she has done great things in softening the hearts and enlightening the understandings of the people.... The officers and representatives of government pay a public deference and sincere respect to the priest, while he is free to urge forward the work of conversion in any way he pleases."

From Zamboangan the brig proceeded to Bruni, at which town her enterprising owners had entertained hopes that some trade might be initiated. Their information was imperfect, however, for Mr. Lay writes when there,—"Circumstances have altered; Borneo Proper has, like the rest of the Malayan settlements, declined in wealth, activity, and population; so that Chinese junks, and the vessels from Macao and Manila, no longer make their appearance as they were accustomed to do a few years ago." Here he obtained the first specimens of the coal, which in after years tempted the British to possess themselves of the island of Labuan, just opposite the embouchure of the river leading up to Bruni. A large portion of the volume is taken up with a notice

of this petty kingdom, which now can be hardly said to exist, as Labuan and Sarawak have overshadowed its position and resources, so that it has nearly collapsed. Here, as previously, the party felt that there was no opening for carrying out any of their philanthropic plans, and when the brig returned to Singapore in August, they were obliged to confess that the voyage was nearly a total failure in those respects. On her return to China, she was loaded with tea and sent back to New York, as the best thing which could be done under the circumstances. There was no missionary then available for taking her along the Chinese coast; no one was, by his familiarity with the Amoy or Shanghai dialects, fitted for distributing books or doing other departments of mission work. The times were not advanced enough; the agency adequate to open up China must be far more powerful and incisive than an unarmed brig. It demanded the power of a large fleet to break up the seclusiveness of her rulers, so that they could never restore it.

The voyage of the Morrison to Lewchew and Japan, described in the other volumes, was not so fruitless as that of the Himmaleh had been. It was made off-hand in consequence of the unforeseen delay in her return to China, which was like to cause the loss of the monsoon. One strong encouragement to go immediately arose from the presence of seven Japanese in Macao. Three of them were survivors of a crew of fourteen, whose junk had been driven by a gale beyond Vries Island, out into the Pacific Ocean, in November, 1830; and after drifting for thirteen moons, during which all their comrades had died of scurvy, she had gone ashore on Queen Charlotte's Island. Sir George Simpson, of the Hudson's Bay Fur Company, heard of them among the Indians. rescued them and sent them to England, whence they reached China in 1836. Four others had been wrecked in 1835 on the Samar Islands south-east of Luzonia; whence after many hardships among the natives, they had reached Manila, and been sent across to Macao, to find their way home to Nagasaki, through the aid of the Chinese authorities Mr. King saw that the opportunity to make a favorable impression in Japan by returning these wanderers, would be lost if he waited for the Himmaleh; for the British Superintendent had decided to send the three under his charge to Lewchew in a few days. In order to prove his peaceful intentions in making the attempt, if the Japanese should examine the ship, he left the Morrison's armament behind in China, and took his wife and her maid with him. Previous experiments in visiting their ports had not resulted so as to encourage him to expect much from this; yet he thought that there was more promise of success in letting these seven wanderers tell their sad stories, than in aught he ould do or say himself. Let us hear his own views of the enterprise:-

"It is well known that the port of Nagasaki is the only one in Japan not closed entirely against foreign intercourse. Others have, however, been visited at different times by foreign ships, and, though never permitted to trade, there is no instance of late years in which these visitors have been denied refreshments. The more natural course was to proceed to Nagasaki; but on the other hand, the presence of the Dutch at that place, and the lessons taught by their submission to the local officers, made it inexpedient to select it for the delivery of the Japanese, or as the scene of a negotia. tion in favor of American intercourse. No republican could be expected to 'compliment the banyos;' and no sensible Dutchman could be expected to desire a Yankee competitor. The first object of the voyage was to restore to the emperor of Japan some of his unfortunate subjects; and where could they be so properly landed as at his own imperial residence. This object being accomplished, the imperial pleasure could be known on the subject of American intercourse without a tedious reference. The expedition would thus gain its prize at once, or return, unsuccessful, to its starting-point without any great expenditure of money or patience. If it might be, that some Cyrus now sat on the throne of Japan, all would be well. A good exchange of cloths for copper would satisfy the worldly wise, and nobler consequences delight the true philanthropist. If the policy of Japan should be found unchanged, as was altogether probable, two months' demurrage of a ship would be lost, and half a dozen passengers would for the same length of time sacrifice to a summer excursion on the sea the superior comforts of a seaside summer residence."

These and other reasons and explanations are given in the preface, and all honor is due to the man who was not content with wishing such an experiment to be tried, but made it at his own risk and cost. The only chart to be had was one of Napa Harbor, made by Beechey in 1826; but the skill and caution of Capt. David Ingersoll, then in command of the Morrison, guaranteed her safety as far as man could do it. Dr. Peter Parker left his Ophthalmic Hospital at Canton in the care of the resident physicians, and went in the ship, desirous "to aid in any enterprise benevolent in its character, and which might be the means of impressing a new people favorably towards foreign intercourse....His stock of medicines for the voyage included the vaccine virus, it not being distinctly understood whether the Japanese are, or are not, acquainted with it." Dr. Pearson's Treatise on Vaccination, in the Chinese language, was also taken.

I was invited to go to supply in a measure the place of Mr. Lay, who had already visited Napa in H. M. S. Blossom eleven years before, and would probably have been able to recognize some of his former acquaintances had he seen them. We left Macao on the 3d of July, reached Napa on the 12th, and left it on the the 15th. The local authorities tried to keep us on board ship all the time, and did prevent us from going up to the capital Shudi, three miles distant, or extending our walks beyond sight of the sea. I well remember the curious impression produced by the crowd which encircled us on these walks. Men, women, and children ran before and followed us by the hundreds, yielding the way wherever we turned, yet none of them speaking above a whisper, or making a foot-fall which could be heard. It

was like going through the flitting throngs described by Dante. Peaceable, noiseless, agile, and serious they were, yet most animated and curious;—for the opportunity of seeing such a rare sight as a dozen foreigners, with a foreign lady too, might never again occur. When we reëntered the boat, they lined the coral beach, noiseless, motionless, and wondering to the last, presenting to our view a base line of dusky shins, a middle stratum of blue rags, and a crust of bare heads, each adorned with two copper hair-pins glancing in the sun, all rivetted to the spot as long as our boat could be seen. When Commodore Perry made Napa his dépôt for coals, &c. in 1853-54, I had more abundant opportunities to visit Shudi and other places, and the people too had learned more of foreign visitors; but their first curiosity was not again shown, for the bloom of novelty like that of a plum never returns. Dr. Parker was gratified at being able to vaccinate an old man, a brother in the medical profession, with whom he left a copy of Pearson's tract. His journal gives a pleasant account of his interview with this island Æsculapius surrounded by the eager natives.

As previously arranged at Macao, the British sloop-of-war Raleigh arrived on the 15th, and having taken on board Mr. Gutzlaff, whose knowledge of the Japanese spoken language was one of the grounds for hoping to succeed at Yedo, the Morrison left in the evening. Since Basil Hall wrote his entertaining book in 1818, the Lewchewans have maintained a peculiar character for unwearied kindness to their visitors, and compassion to the shipwrecked; yet repelling all intercourse with foreigners, yielding only when they thought resistance might be dangerous, and springing back like india-rubber to their fixed customs, as soon as the pressure was removed. It is to be hoped that their present connection with the Japanese people and government will gradually open to them a wider world of knowledge, and stimulate them to emerge from the apathy and ignorance in which their seclusion has for centuries kept them.

On the 30th of July, the Morrison was beating up the Bay of Yedo, and had just passed Cape Sagami, when firing was heard from both sides of the channel; and amid the squalls the shot were seen to fall only a little way ahead. Capt. Ingersoll then came to anchor, less than two miles from the western shore; and next morning the low tide disclosed a reef (since called Plymouth Rocks by Perry), on which perhaps the ship would have struck on the next tack. The firing ceased, and during the afternoon hundreds of scantily dressed men came on board to gratify their curiosity, but no recognized official made himself known. The American flag was kept flying till nightfall; papers written in Chinese, stating the errand of the ship, and asking for an officer to come on board, were given to the better dressed; and

cakes, samples of chintz, American coins, and a little drink, distributed to the others.

Mr. King, expecting that the usual cordon of boats to environ the ship would be placed around her next morning, and stop all access to the shore, had arranged to get one stroll before daylight on Monday morning. The Japanese had effectually anticipated this design, and while we were waiting to form an opinion about the unsettled weather, they opened a fire upon the ship from four cannon brought down to the beach just opposite. "The ship's larboard quarter lay toward the battery," Mr. King relates, "exposing her rudder to a fire, which we soon saw was served and directed in earnest. The shot from one or two of the guns fell considerably short; but ball after ball from the heavier pieces passed directly over us. It was, of course, necessary to remove the ship from the exposure without losing a moment. The windlass was manned, the sails loosed, eighty fathoms of cable were slowly hove in, and during the hours that the ship was getting under weigh, and a faint breath of air was slowly removing her out of range, the fire continued, and was even kept up until a number of balls in succession, falling in our wake, showed very clearly that we were out of danger. We owed it to a kind Providence, that one ball only, of the many fired, struck the ship, and this without doing any one injury.....The most harm possible was intended; and it was only the want of a telescope, or some other means of training the guns, that saved our ship and her inmates from serious injury."

It was indeed a merciful deliverance from danger, and a probable imprisonment if the ship had been disabled, and we had fallen into Japanese hands. The repulse was a severe disappointment, but most of all to the seven Japanese on board, whose bright hopes of seeing their homes were thus dashed. None of them ever returned to the Bay of Yedo, and I think all of them are dead. In July, 1853, sixteen years after, it was my lot to land within about a mile of the spot where these four guns had been placed, when Commodore Perry, attended by an armed escort of 600 marines and sailors, landed to deliver President Fillmore's letter to the Siogoun's envoy. The contrast was encouraging and instructive; for the last event ushered in the dawn of a new and better day to Japan,—"woke us up from a dead sleep," as an intelligent native once told me,—as the first had seemed to shut down the portcullis to every attempt, warlike or peaceable, to open her

gates.

Driven from her anchorage near Uraga, the Morrison sailed down the coast; and at the request of our Japanese, she went up the Bay of Kagosima to make another trial under more favorable auspices. She anchored in that spacious bay on the 9th of August, near the hamlet

of Chigamutsu, lying at the foot of the beautiful peak of Kaimon dak, on the western shore; whither she had been piloted by a fisherman furnished by the head-man of Yesaseki, a village on the eastern side. Two of the men had gone ashore there and told their tale; a package stating the object of the ship's visit had been taken ashore to send up to the Prince of Satsuma by a samurai, who had brought them back. Boats gathered around the ship, and their crews came on board. But this attempt to get the men received was also fruitless. During the three days we lay there, the only signs of rejection was bringing back unopened the sealed package, and a message delivered by a single boatman sculling around the ship as near as he perhaps dared to come, crying out that we had better go off. On the third morning, a body of soldiers took up their station on the shore opposite. Capt. Ingersoll got ready to start, and as soon as the sails were loosed, the firing began with great vigor, but the shot fell far short. The greatest danger to the ship arose from a small islet in the bay, towards which she was drifting; and everybody was relieved as the ship's boats sent to tow her clear of the rocks, returned on board. This was early on the 12th of August, and by nightfall the Morrison was off Tanega-sima, leaving the inhospitable shores of Japan behind her. The seven exiles refused either to be put ashore in the night, so as to find their way home secretly, or to be taken to Nagasaki; justly concluding, that their lives would be in danger if they trusted themselves among their own rulers, after such a daring and lawless attempt to bring a foreign ship into the harbors of Japan.

Heading for the coast of China, then almost unknown, Capt. Ingersoll late in the afternoon glided by a small reef of rocks right in his way, which Admiral Cecille afterwards named the Ingersoll Rocks. Commodore Perry has also marked the place where the Morrison was repulsed, by calling the steep point near by Ingersoll Bluff. Thus our good captain's name is recorded in those seas and shores; but people who read those names will seldom learn who he was, or how much his faith cheered his shipmates. As he was getting under weigh near Uraga, while the balls were whizzing around, he cried out, "Fire away! God knows we have come on a good errand, and He will not let you hurt us." So of the other escapes on this voyage; he always saw and owned the guardianship of God in each one; and I have much pleasure in bringing him to mind in this short notice of his last When discussing among ourselves, the reasons for the failure, cruise. and whether any different course would have made the experiment better, Mr. Gutzlaff assured us that his conviction was, that the poor result was owing to leaving all the Scriptures and tracts behind in China with the ship's guns.

The Morrison reached Macao on the 29th of August, after fiftysix days absence. Commercially speaking, the voyage cost about two thousand dollars without any return; and the immediate effects, in a missionary or scientific way, were nil. But not finally. The seven men brought back were employed in one way and another, and most of them usefully. Two remained with Mr. Gutzlaff for many years; and two worked in my printing-office at Macao; these four aided us in getting some knowledge of their language; so that between us the books of Genesis and Matthew, and the gospel and epistles of John, were done into Japanese for their instruction. Rikimats, the youngest man, went to Nagasaki with Admiral Stirling in 1855 as his interpreter. He and Otosan, who lived at Shanghai, both showed in their correct lives, that the faith which they had professed was a living principle. They were the first-fruits of the church of Christ in Japan, whose numbers are new flocking in like doves to their windows. For nearly two years, five of them maintained daily prayer in my house at Macao; and their harsh repulse was one of the arguments they used, to implore the Governor of nations to send the Gospel to their countrymen. Whatever Professor Tyndall may believe, or not believe upon such a matter, I think that those prayers were heard and are now being answered. The story of the treatment of the Morrison also called forth the sympathetic prayers of God's people in Great Britain and America, that he would unbar the gates so fiercely guarded.*

Mr. King offers some hints in his closing chapter as to the policy which ought to be pursued by the American government in view of the conduct of the Japanese government towards American unarmed vessels coming on its coasts. His suggestions in 1837 were so much like the spirit and text of the instructions given in 1852 to Commodore Perry, that one can hardly doubt, that Daniel Webster, the moving spirit of that expedition, must have seen them. Mr. King proposes that the envoy be furnished with the views of the President on the treatment of the American flag in the case of the Morrison; that the ultimatum offered should embody security for the kind reception of the vessels and seamen of both nations in each other's ports; that the admission of an American minister to the court of Yedo be granted, and an exequatur furnished to consuls to look after seamen; and that the first demand should not include any stipulations about trade, but be made in the name of humanity.

^{*} In 1872, Mr. Satow of the British Legation at Yedo, translated a Japanese account of this voyage, in which the writer-had strangely mixed up the leading incidents, with some of his own notions, taking the name of the ship as that of the person who had been sent by the American Government to spy out things, &c., &c. The whole paper is a good illustration of the way in which some of the history of Asiatic nations is constructed.

If these reasonable requests were rejected, Mr. King would have the squadron which was to accompany the envoy, proceed to liberate all the islands lying between Satzuma and Formosa, and place their inhabitants under the king of Lewchew, or their own individual chiefs. This he was sure could easily be done by blockading the Bay of Kagosima, and then "a vessel should proceed to Lewchew, and successively to the smaller islands; declaring them free, relieving them entirely and for ever from the presence of their Japanese masters, and aiding them in their first efforts to discharge the obligations of independence." Many reasons, and what Mr. King thought were proofs, are adduced to show the desirableness, the ease, the good results, and the policy, of such a step. His scheme is altogether one of the most singular castles-in-the-air possible, and is a true curiosity in its way. But his proposals for the visit to Yedo from an U.S. squadron are so sensible, that we will not severely criticise his impracticable ultimatum. However, other cogent reasons for carrying out Mr. King's plan were at that time wanting, such as afterwards arose in the impertinent treatment of Commodore Biddle in the Bay of Yedo in 1846; the cruel usage and confinement of the crew of the whaler Ladoga, in 1850; and more than all, the settlement of California right opposite the Japanese coast. These all had their cumulative effect, and Commodore Perry's Treaty of Kanagawa, signed March 31st, 1854, contained all that Mr. King could have wished for, if he had been living to read it.

The promoters of the voyages of the Himmaleh and Morrison, and their chief actors have mostly passed away. Dr. Parker and I still remain to observe the wonderful way in which "God is marching on" to accomplish the purpose of his grace towards the nations then shut out from the truth. But in those early days the encouragement of Christian merchants was needed. American missions to China were begun in 1829 at the suggestion of Mr. Olyphant. He supported and encouraged them when their expenses were startling, and the prospect of success faint. He and his partners furnished the mission a house rent free in Canton for about thirteen years. The church with which he was connected in New York, at his suggestion, in 1832, sent out a complete printing-office, called the Bruen Press from their late pastor; and when the Chinese Repository was commenced in 1832 he offered to bear the loss of its publication if it proved to be a failure, rather than that the funds of the American Board should suffer. He built an office for it in Canton, where it remained twenty-four years, till it was burned with the factories in 1856. The ships of the firm gave fifty-one free passages to missionaries and their families going to or from China. The voyages of the two ships now noticed cost many thousands of dollars, and this and other benefactions were cheerfully given, if thereby

the good cause was advanced. The memory of such men is blessed, and their works follow after them; and it is a pleasure, after so many years, to recall them to mind. Their example is worthy of imitation, for Christian merchants have as much a duty to do good to the Chinese and Japanese in their trade, as missionaries or physicians have in their preaching and practice.

JEHOVAH.

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BY REV. JOHN W. DAVIS.

MY object in this article is to show that the name Jehovah never can be translated, and that the wisest course to pursue in translating the Bible into any language is to simply transliterate the name Jehovah just as we do the names of Moses, Samuel and David. I do not propose to discuss the question concerning the proper rendering into Chinese of God or Elohim, concerning which so much odium theologicum et philologicum has been excited.

In the outset the reader is requested to note the fact that "Jehovah" differs very remarkably from all other appellations of God as well as from all other names given under heaven among men. Turrettin has well said concerning the names of God,-"Quaedam petuntur a fortitudine, ut El, Elohim; quaedam ab omnipotentia et sufficientia, ut Schaddai; quaedam ab excelsitate, ut Elion; quaedam a dominio, ut Adonai; sed omnium primum et principium est Jehovah quod ab essendo vel existendo deducitur." It seems probable at a glance that JeHoVaH is derived from the verb HaIaH, the equivalent in Hebrew, to eimi in Greek, and esse in Latin. It is the verb which denotes simple existence. No Hebrew student need be told that the etymological principles which, in Hebrew govern the inflection of verbs, making the countless prefixes and suffixes of the language and deriving nouns from verbal roots, are as beautiful and exact as the Greek rules of euphony. One of these principles is that the weak consonants are often interchanged. Yod, I, is frequently changed into Vav, V. Let a few examples suffice to illustrate this.

BIN, to discern.

KVM, to stand.

ISF, to add to.

IZA, to come forth.

IRH, to shoot.

ISD, to set.

NBVN, intelligent.

HKIM, to cause to stand.

IVSF, increase.

MVZAH, sewer, drain.

MVRH, archer, shooter.

MVSD, foundation.

Now when Hebrew scholars say that JeHoVaH is derived from the verb HaIaH by changing Yod, I, into Vav, V, they only claim that changes are made which are in accordance with fixed principles of the Hebrew language, and the proof may be found on every page of

the Jewish Bible.* But granting that the name Jehovah may have this derivation where is the proof that it really is thus derived? The proof is found in the remarkable passage in the third chapter of Exodus, "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? And God said unto Moses, I AM THAT I AM: + and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you. And God said moreover unto Moses, Thus shalt thou say unto the children of Israel, JeHoVaH, God of your fathers. hath sent me unto you." The common interpretation of this passage is simple and natural, consistent with itself and with the usages of the Hebrew language, and gives to it a meaning not unworthy of the Almighty speaker who here declares his name. God gave to Moses, in answer to his request, the name by which he should be called. He intended that this name, Jehovah, should express the essence of his divine nature, the fact that he is the uncreated, selfexistent and eternal God. Hence he first used a verbal form of HaIaH, viz, AeHIeH, and then used a substantive form, viz, JeHoVaH. A learned rabbi, who lived nobody knows how many hundred years ago, has suggested that JeHoVaH is made up of the preterite and future forms of HaIaH, and hence contains in its bosom an assertion of the fact that Jehovah is the one "who was and is and shall be." Another has discovered or invented the tradition that the imperfectly understood Urim and Thummim, (Lights and Perfections) which gave to the high priest the supernatural power of declaring the unerring counsel of God, was a diamond with the name Jehovah inscribed on it. But let us return to the subject of the essay. It is plain that in translating the Bible into any language we must choose between three things :--

1. Sometimes use Jehovah itself simply transliterated, and sometimes use a substitute for it.

2. Always use the substitute and never use the name Jehovah at all.

3. Always use Jehovah and never use any substitute.

The first plan has been used many times. It is the method employed in two pricelessly precious books,—King James' English version, and Dr. Schereschewsky's late Chinese version of the Old Testament. The way in which this plan originated will appear presently. The objection to it is unanswerable. It is inconsistent. If the Holy

^{* &}quot;Ayin Yod verbs (i. e. verbs whose second consonant is Yod, I) adopt the Vav forms (i. e. change Yod, I, to Vav, V,) in all the derivative species." Green's Hebrew Grammar, 3rd Edition, p. 190.

† AeHieh Asher Aehieh.

Ghost says Jehovah in any given place in the Hebrew, why does the translator not say Jehovah in English or Chinese? What right has he to say, I will use Jehovah in this place and a substitute for it in that? That the inspired writers "guided their hands wittingly" when writing the various names of God, surely no man will deny, unless he intend to deliberately charge the Divine Author of the Bible with carelessness. Now if a translator sometimes uses Jehovah in texts where this name is found in the Hebrew, and sometimes in similar texts uses a substitute for Jehovah, let him show the reason why the Holy Ghost did not in these places use a word corresponding to his substitute. As to the first plan, therefore, we will write "Tekel"

over it and pass on to the second.

This second plan would require that the name Jehovah should not appear in the translations at all. It would in every place where Jehovah is found in the Hebrew, substitute a word considered by the translator a fair translation of this peculiar name. But there are some texts which, without this name Jehovah, are plain illustrations of the play of Hamlet with the part of Hamlet left out. I will give the texts as they stand in the English Bible, changing LORD into Jehovah in a few instances. "And I appeared unto Abraham, unto Isaac, and unto Jacob by the name of God Almighty; but by my name JEHOVAH was I not known to them." Ex. vi: 3. The italics and capitals are King James'. "Jehovah is a man of war: Jehovah is his name." Ex. xv: 3. "Then there shall be a place which Jehovah your God shall choose to cause his name to dwell there." Deut. xii: 11. "And call ye on the name of your gods, and I will call on the name of Jehovah." 1 Kings xviii: 24. Compare verse 26 with verses 36, 37. "And called on the name of Baal from morning even until noon, saying, O Baal, hear us. "Elijah the prophet came near, and said, O Jehovah, God of Abraham, Isaac, and of Israel.....Hear me, O Jehovah, hear me." "And when all the people saw it, they fell on their faces: and they said, Jehovah, he is the God; Jehovah, he is the God." ver. 39. "Sing unto God, sing praises to his name: extol him that rideth upon the heavens by his name JAH,* and rejoice before him." Ps. lxviii: 4. "Fill their faces with shame; that they may seek thy name, O Jehovah..... That men may know that thou, whose name alone is JEHOVAH, art the Most High over all the earth." Ps. lxxxiii: 16, 18. "Thy name, O Jehovah, endureth for ever; and thy memorial, O Jehovah, throughout all generations." Ps. cxxxv: 13. "I am Jehovah: that is my name: and my glory will I not give to another, neither my praise to graven images." Is. xlii: 8. "Our Redeemer, Jehovah (God) of hosts is his name, the Holy One

^{*} Jah is simply a contraction for Jehovah, as seen in proper names. Adoni-jah, My lord is Jehovah; Eli-jah, My God is Jehovah; Jerem-iah, The grandeur of Jehovah; Jedid-iah, Beloved of Jehovah; Hallelu-iah, Praise ye Jehovah.

of Israel." Is. xlvii: 4. "Jehovah (God)* of hosts is his name." Is. xlviii: 2; li: 15; liv: 5; Jer. x: 16; xxxi: 35; xlvi: 18; 1: 34; li: 19. "I will cause them to know mine hand and my might; and they shall know that my name is Jehovah." Jer. xvi: 21. "And this is his name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS." Jer. xxiii: 6. "For. lo, he that formeth the mountains, and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, Jehovah, the God of hosts, is his name." Amos iv: 13. "Seek Jehovah and ye shall live. that maketh the seven stars and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night: that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his name." Amos v: 6, 8. The use of LORD for Jehovah is so plainly inappropriate that the translators of the English Bible were forced to see it, and hence we occasionally find JAH or JEHOVAH printed thus in capitals. The reason why they shrank from the use of Jehovah in all places where it is found in the Hebrew will be given below. There are some texts + in which Jehovah is rendered GOD (printed in capitals). The reason is that the next word is the one which means Lord in Hebrew, and it would be very awkward to say "unto the LORD the Lord belong the issues from death." Ps. lxviii: 20. It is amusing to think of the perplexity into which the translators of the English Bible must have been plunged by this text. How they must have scratched their learned heads and wrinkled their thoughtful brows, as they puzzled themselves over this Gordian knot which they were compelled to cut open at last!

Without any further pleading I will submit the case so far as this second plan is concerned to the judgment of my candid reader. Can we in translating the Bible omit this name Jehovah entirely? The second plan is consistent, but it is consistently bad; to adopt it would be to do violence in many cases to the plain meaning of the original.

The third plan is simple, consistent and in all respects unobjective.

† In the thirty-ninth chapter of Ezekiel there are eight illustrations of this way of translating Jehovah.

^{* &}quot;The phrase Jehovah Zebaoth does not occur in the Pentateuch, Joshua or Judges, from which some have inferred that it was afterwards introduced in opposition to the worship of the heavenly bodies and of the spirits which were supposed to govern and inhabit them. According to the usage of the Hebrew language, Jehovah, as a proper name, can not be construed with a genitive directly, nor is it ever so connected with any other noun. The anomaly can only be removed by making Zebaoth itself a proper name, or by supplying the word God between it and Jehovah. The first solution may appear to be favored by the Sabaoth of the Septuagint, retained in Rom. ix: 29, and James v: 4. But the other is proved to be the true one by such passages as Hosea xii: 5, and Amos iv: 13, where we have the full form, Jehovah God of hosts. We have it also in Ps. lix: 5; lxxx: 4; lxxxiv: 8." (Addison Alexander on Psalms, Sixth Edition, vol. i, page 205.) Hence I have inserted the word (God) in parenthesis in the texts quoted above.

tionable. Wherever Jehovah is found in the Hebrew, write Jehovah in the translation. I purposely repeat a thought already presented. If any one should say that there are cases in which the use of Jehovah would be wrong, let him show the reason why; the onus probandi rests upon him. He will find the task a hard one, for he must answer this simple question,—If in any given case it is wrong to use Jehovah in the translation then why did the inspired writer use it in the original?

The force of the argument rests mainly upon the fact that Jehovah is the name which God has chosen for himself and is therefore his name par excellance. Jehovah is God's name: Elohim is a common noun; hence we should transliterate the former and translate the latter. This principle will hold good in such cases as Jehovah Zebaoth already explained, and Jehovah Tsidkennu, "Jehovah our righteousness." Part of these phrases consists of words which may be translated; hence "Jehovah our righteousness" is better than Jehovah Tsidkennu. We do not in other cases translate proper names; we do not say Drew-him-out for "Moses," or Cut-him-out for "Caesar," or Heel-catcher for "Jacob," or Red man for "Edom," or White man for "Laban;" we do not call "Naomi" My sweetness, or her two sons "Mahlon" and "Chilion" Sickly and Pining; nor do we call "Caleb" Dog, or "Nabal" Fool (though his wife did so habitually), or "Aquila" Eagle; we simply take these proper names and use them as such.

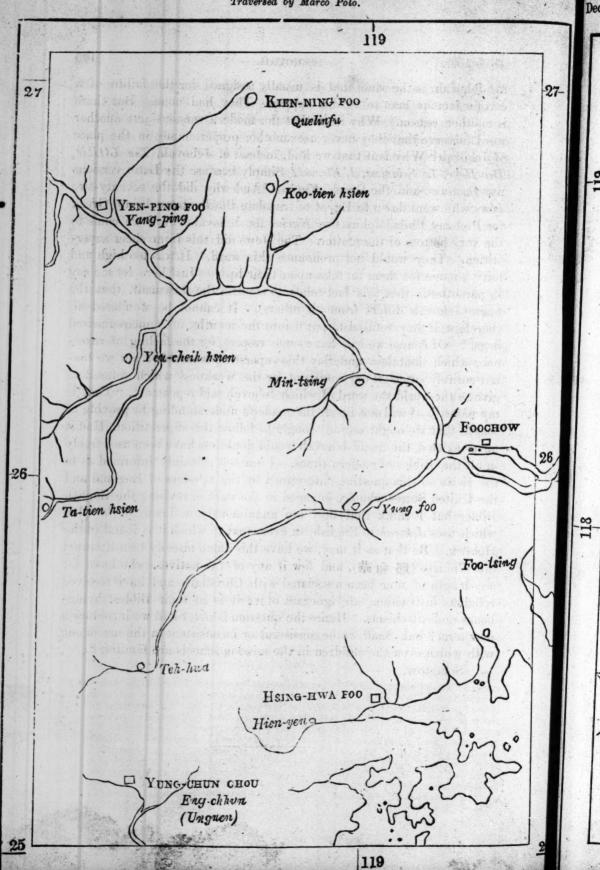
Is it not therefore a mistake to think of changing Jehovah to anything else, no matter what the language be into which the Bible is to be translated? Even if there were in any language a name well known and in common use of which it might be said "ab essendo vel existendo deducitur," would it be consistent with our habit of transliterating other proper names, to put it in the place of Jehovah? But where is there such a name? Search and see. From the Greek, in which man's thoughts may move with the ease and grace of a victor in the Olympic games, to the Chinese, in which even dignified philosophy is forced to hobble like a clubfooted Chinawoman, is there any language that contains a name that is parallel with Jehovah?* I am inclined to think that one reason why translators have never used another name

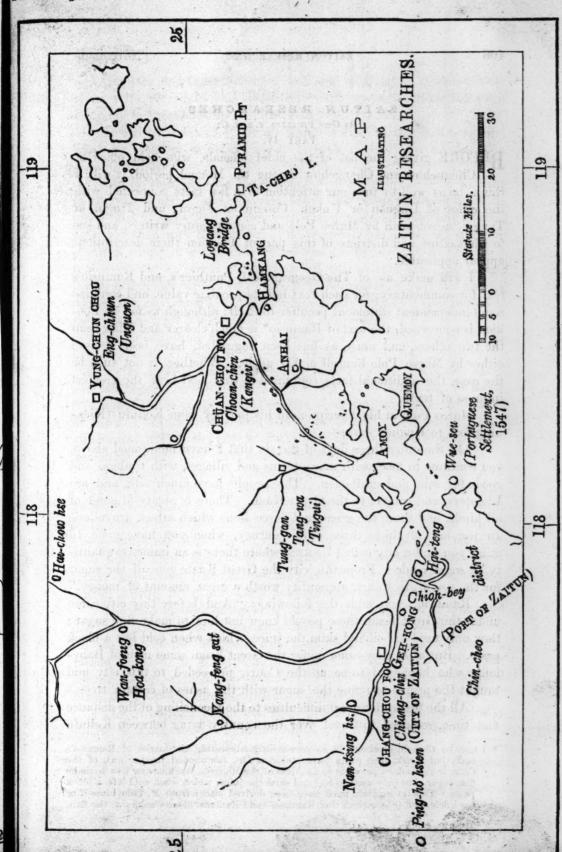
^{*} Some of the Greeks derived Zeus,—the oblique cases of which, Zenos, Zeni, Zena, seem to be derived from an obsolete nominative Zen,—from Zao, "I live." [See the speech of Aristaeus to Ptolemy Philadelphus on behalf of the Jews. Josephus Antiq. book xii, chapter 2]. Aristaeus says, "We call him Zeus because he breathes life into all men." But this is far short of the lofty idea contained in the name Jehovah. How can it be said that Zeus was eternal and self-existent, when any little ragamuffin on the streets of ancient Athens could have told in a moment who Jupiter's father was? Now if this is the best that the Greek language can do, is it worth while for any other to make the attempt? To expect that what Greek language aided by Greek thought has not done, may be found accomplished in Chinese, is to expect that a task too arduous for an athletic Hercules, may be done by a deformed child.

for Jehovah, is the same that is usually assigned for the failure of a certain famous man to eat his supper. They had none. But there is another reason. Why is it that the modern versions put another word (observe that they never use another proper name) in the place of Jehovah? Why is it that we find, instead of Jehovah, The LORD. Der Herr, Le Seigneur, L'Eternel? Simply because the Latin versions use Dominus, and the Greek Kyrios. And why did the seventy-two Jews who went down to Egypt to translate the Pentateuch into Greek for Ptolemy Philadelphus use Kyrios for Jehovah? Now we come to the very bottom of the matter. The Jews did this from sheer super-They would not pronounce this word. It was too high and lofty a name for them to take upon their lips. (Just here let me say in parenthesis that this fact tends to confirm the statement, that the name Jehovah differs from all others). It cannot be wondered at, therefore, if they refused to put it into the mouths of "uncircumcised dogs." Of course we can have some respect for the feeling of reverence which doubtless underlay this superstitious scruple; but we cannot entirely suppress our contempt for the weakness which refused to give to the world the word of which Jehovah said repeatedly, "That is my name." I will not insult the reader's understanding by proving at length that we ought not any longer to follow this superstition. Had it never existed, the name Jehovah would doubtless have been used freely in all the Bibles of modern times. I am not certainly informed as to the views on this question entertained by the scholars of England and the United States who are engaged in the work of revising the English Bible, but I think that they are unanimously in favor of the plan which uses Jehovah in English, in every text in which it is found in the Hebrew. Be that as it may, we have this name already transliterated into Chinese (耶和華), and few if any of the natives, who have for any length of time been associated with Christians and have received religious instruction, are ignorant of it; it is in their Bibles, hymnbooks and catechisms. Hence the question is not, Shall we introduce a new term? but, Shall we be consistent or inconsistent in the use of one with which even the children in the mission schools are familiar?

SOOCHOW.

Traversed by Marco Polo.





ZAITUN RESEARCHES.

By Gro. PHILLIPS, F. R. G. S. PART IV.

BEFORE giving the list of the chief officials, who held office at Chuanchow and Changchow during the Mongol period, it will, I think, be as well to turn our attention to a few facts connected with the cities of Unguen or Unken, Cangiu or Fugui, and Tingui or Tyngui, as set forth by Marco Polo and contemporary writers, and see to what cities and districts of this part of Fookien their descriptions appear applicable.

I will make use of The Geographical, Pauthier's, and Ramusio's text for commentary; for each text has its peculiar value, and contains some independent statement peculiar to itself; although as far as Fookien is concerned, the text of Ramusio* is much clearer and fuller than the two others, and must, as has been suggested, have been revised either by Marco Polo himself or his uncle. Whether or not such be the case, the additional facts contained in that text bear the greatest impress of truth

Marco Polo in his description of his journey from Kelinfu (Kienning foo) to Unguen says:—

"In the other three days of the six that I have mentioned above, you continue to meet with many towns and villages, with traders, and goods for sale, and craftsmen. The people have much silk, and are Idolaters, and subject to the Great Kaan. There is plenty of game of all kinds, and there are great and fierce lions which attack travellers. In the last of those three days' journey, when you have gone 15 miles you find a city called Unken, where there is an immense quantity of sugar made. From this city the Great Kaan gets all the sugar for the use of his Court, a quantity worth a great amount of money."

Ramusio's text adds the following: "And before this city came under the Great Kaan these people knew not how to make fine sugar; they only used to boil and skim the juice, which when cold left a black paste. But after they came under the Great Kaan some men of Babylonia who happened to be at the Court, proceeded to this city and taught the people to refine the sugar with the ashes of certain trees."

All the texts offer great difficulties to the reconciling of the distance and time, required to travel over the country lying between Kelinfu

^{*} I may be thought obstinate in so persistently advocating the merits of Ramusio's text; but I ask, who could have stated a fact (mentioned further on), of the Chinese in Fookien previous to the time of the Mongols, not knowing how to make fine sugar, but only used to boil and skim the juice, which when cold left a black paste? This information must have been derived either from M. Polo himself or his uncle, and it is curious that Ramusio—and Ramusio alone—mentions the fact,

and Unguen, and from thence on to Fugui or Cangiu. Colonel Yule states with regard to this question: "But evidently there has been bungling in the transcript." (M. Polo, vol. ii, p. 212.)

It will be, I consider, simply waste of time to try and reconcile, what on close examination must, I think, be seen to be clearly a clerical blunder.

But on thinking over the description of the journey from Kelinfu to Unguen, wherein much is said about the continual meeting with towns and villages, and traders with their goods for sale, and craftsmen, together with the statement of the great abundance of silk, the plentiful supply of game, and of the large and fierce lions, which attack travellers, &c, it seems to me that all this relates more to a land journey than one performed in a boat, in which for at least the greater part of the way, most of the adjoining country would be shut out from view, by the high banks of the river on either side.

There is nothing however to give us a clue to the country travelled over until Unguen is reached, where we are told an immense quantity of sugar is made, and further from this city the Great Kaan gets all the sugar for the use of his Court. Pauthier's text endorses this statement by saying, "en laquelle (Unguen) on fait grant planté de sucre." Ramusio mentions a fact concerning it not found in the other texts, "That the people of this city did not know how to make fine sugar before they came under the Great Kaan."

The language used by Marco Polo is so positive regarding Unguen being a great sugar-producing district, that from what I personally know of Min-tsing, and from what others have told me, it is difficult to identify that city with Unguen, and moreover the names are so widely different. The only city in this part of Fookien at all agreeing with Marco Polo's description of Unguen, is Yung-chun chow, locally called Eng-chhun, which besides the fact of its being a great sugar-producing district, the name nearly approximates in sound to Unguen.

The fact mentioned by Ramusio that the people of Unguen did not know how to make fine sugar (that is clarifying it with distemper) till the time of the Mongols, &c., finds curious corroboration in the Chüan nan chih, 泉南志; but the district of Nan-gan, a district adjoining Yung-chun chow is mentioned as the place, where in Mongol times the people of that neighbourhood first learnt the art.*

The American Methodist Episcopal Mission at Foochow has a station at Yung-chun, and to the Rev. S. L. Baldwin, of that mission, I am indebted for much information concerning it.

I for a long time tried to fix a route by which Marco Polo could

^{* &}quot;Chuanchow History," book xix. Products. This fact also conclusively shows, that the Chuanchow district was a sugar-producing country in Mongol times.

have reached Unguen from Kelinfu, and at last found in the Chinese itinerary, She wo chow heng,* in its description of the route from Hangchow to Foochow, that on descending the Min from Kien-ning fu, one reaches Yen-ping foo, and about ninety-seven li, or twenty-two English miles from that city, one reaches Yew-khi kow, where a river falls into the Min coming down from the district city of Yew-khi, which is about eighty miles up the stream. The Chinese itinerary states, that travellers wishing to go to Chuanchow and Yung-chun chow, must ascend this stream as far as Yew-khi city, where they disembark and perform the remainder of their journey to Chuanchow by land.

Presuming this to be the route which Marco Polo travelled over on his way to Unguen from Kelinfu, I placed myself in communication with the Rev. S. L. Baldwin, and put to him a few questions regarding the cultivation of sugar at Min-tsing, asking him at the same time for any information he could give me, about the route from Yew-khi to

Eng-chhun.

To my letter I received the following reply:-

1. "Sugar is cultivated in the district of Min-tsing, and in the country between that district and Foochow; but it can hardly be said to be "largely" cultivated, and so far as I know, it is only the red sugar† that is cultivated in the district named.;

2. I have visited Yu-ki. Yu-ki k'ou is the mouth of the stream that runs down from Yu-ki, and empties into the Min about forty miles above Shui-k'ou, or one hundred miles above Foochow. The district city of Yu-ki is about eighty miles up the stream.

3. The distance from Yu-ki to Chinchew can be travelled about as follows:—

					9 days.	
"	Yung-chun to Chinchew		••	••	2	
	Te-hua to Yung-chun	7.2.6	1.0.4		1	**
	Ta-tien to Te-hua				3	"
	Yu-k'i to Ta-tien	07.04.35			3 6	lays.

示我周行

† There are two kinds of sugar-cane in Fookien. The red sugar-cane, called also Kwăn-lun cane in formed is chiefly sold for eating, it being unprofitable for making sugar, whereas the white sugar-cane, being very hard, yields more saccharine matter, and much sugar is made from it.

† Small quantities of sugar are made outside the West gate of Foochow, and the

Small quantities of sugar are made outside the West gate of Foochow, and the country between it and the upper bridge has many patches of land planted with sugar-cane; from the upper bridge as far as Kan-che chow 甘蔗剂 also it is seen growing, but it is usually sold cut up into pieces for eating, and in this state much of the cane is imported to the north. Very little sugar is made from it, I have seen sugar made in the country near Yung-foo (水和), some forty or fifty miles to the south of Foochow, but it was very poor. Farther south at Hinghwa and Chuanchow it is extensively grown and sent to Foochow by land and

4. The sugar production increases all the way down, and is greatest in the neighborhood of Yung-chun, which district sends more and better sugar to Foochow than any other."

To use Marco Polo's language, there is no more to say of the place, so we will now speak of the splendour of Fugui, or as Ramusio has it Cangiu, which city is next reached after a stage of fifteen miles from Unken.

I count the distance as nothing; all I look to is that Fugui or Cangiu is not far from Unken, and is the next city halted at en route to Zaitun.

In this city of Cangiu or Fugui enormous quantities of sugar are also made; so says the Geographical text and Pauthier; which sugar, according to Ramusio's text, is said to be largely exported in ships to other places.

As enormous quantities of sugar are not made at Foochow, and what is made is of a very inferior quality; and further, sugar is not now an export from Foochow, and as far as I can learn never was; and as much of the sugar consumed in Foochow is brought from the districts lying to the south of it, I therefore feel myself compelled to seek a city answering to Cangiu or Fugui in some other direction than Foochow.

Chuanchow and its neighbourhood produces sugar in great abundance, and exports it largely;* therefore Chuanchow may possibly represent Marco Polo's Cangiu or Fugui; and if Unguen is Eng-chhun, the probability is all the greater. But there will be violent opposition against Fugui being possibly any other place than Foochow, for the name is so much in its favor. The name I consider does not count for much, for I find that the Spaniards who called Changchow and its neighbourhood Chincheo or Chincheu, and for a long time led every one to suppose that Chüanchow was meant, did also describe Chüanchow and its neighbourhood as Ucheo or Ocho,† which is the Amoy pronunciation somewhat softened for Foochow.

by water. In the district of Changchow the sugar-cane is also extensively grown. The best sugar-candy in China is made at Changchow, and was one of the chief articles of commence between Amoy and Swatow, when the East India Company had their factory here in the seventeenth century.

^{*} When I was at Chuanchow in May last, I saw several junks that were said to be loaded with sugar for Foochow.

loaded with sugar for Foochow.

The Chinese junks (frequenting Manila) came chiefly from Ocho and from Chincheo, ports of Amoy, a province of the Chinese coast opposite the Philipines. (An account of the Philipines, by a priest, who had resided in Manila eighteen years; printed in Mexico, 1638. Thevenot Relations de divers Voyages curieuses, vol. ii, p, 11.) [The Chinese junks at Manila] are from the provinces of Canton, Ucheo and Chincheo. (The Philipine Islands. DeMorga, pp. 390, 391. Hakhuyt Society's translation.) The greater part of the Chinese traders frequenting Manila at this day are from Chuanchow, or as they call it Tsin-kang. Tsin-kang is the name of the district in which Chuanchow is situated. I have for many years, in my official capacity, been connected with Chinese emigration; and I have found that the people of Chuanchow emigrate and send more traders to Manila than Changchow, and that Changchow sends more merchants and passengers to Java than Chuanchow.

There is here a curious proof that Chüanchow was once known under the name commonly applied to Foochow, and if it were so in the 16th or 17th centuries, why may such not have been the case in earlier

Odoric describes a city under the name of Fuko, Fluzo or Foggia, which is usually identified with Foochow, but I am inclined to think that Chuanchow is meant. The text reads as follows:- "Continuing my journey [from Zaitun] still farther to the east, I came to the city of Foquien, which is thirty miles in circuit. The poultry here are very large, and as white as snow, but have wool like sheep instead of This is a stately and most beautiful city, and standeth on feathers. the sea."*

This stately and most beautiful city of Foquien that standeth on the sea, cannot I think be meant for Foochow, as that city is situated about thirty-five miles inland. It seems probably to be meant for Chuanchow, which although not actually on the sea, is only some four or five miles from it. Whatever city it may be intended for, it lay to the eastward of Zaitun, the city where the missionary Odoric had found two churches of his order; and as traces of two churches were found in Changchow by the Jesuits in the 16th century, we have reasonable grounds for supposing these traces to have possibly belonged to the Minorite churches of Zaitun. . Starting upon the supposition that Changchow represents Zaitun, the city lying to the eastward of it upon the sea, called Fuko or Foquien, Fluzo and Foggia, seems to be intended for Chüanchow. Chüanchow lies well to the east of Changehow, and seems to agree better with what Odoric says about it than could be said in favor of Foochow; for that city, putting aside its inland situation, lies more to the north of Chuanchow than to the east. † Odoric makes mention of the woolly fowls he saw at Fuko or

Marco Polo speaks of the merchants of Zaitun and Mangi bringing from Java abundance of gold and spices. Among the Chinese passengers for the Straits and Manila, it is a most rare occurence to meet with men who come from further north than the Chuanchow prefecture. There are of course isolated cases of a man coming from Hinghwa or Fuhtsing, but I cannot call to mind passing a man from coming from Hinghwa or Fuhtsing, but I cannot call to mind passing a man from Foochow. This fact of not finding merchants and others from the districts north of Chuanchow, emigrating to foreign countries or having ships trading to the Straits, makes it very hard for me to accept the Fuju of the Geographical text of Marco Polo as Foochow; for why should the Foochow people have lost their spirit of trading with and emigrating to Manila, Java and the Straits, when the people of Chuanchow and Changchow are just as enterprising and fond of going abroad now as they were in Marco Polo's day. The Portuguese make no mention of falling in with Foochow junks and Foochow traders when they reached the east about a hundred and fifty years after the Mongols had left China. It was from the merchants of Changchow that the Portuguese in Malacca, at the commencement of the 16th century, first heard of the celebrated Fookien port of Chincheo; and one Jorge Mascarenhas, who accompanied Andrade to China in 1517, was the first Portuguese to visit it. first Portuguese to visit it.

Kerr's Collection of Travels, vol. i, p. 415; and Ramusio, vol. ii, pp, 241, 246. Venice,

¹⁵⁷⁴

[†] Ts'uan-chow, Chuanchow or Chinchew, latitude, 24° 56' 12" N., longitude, 118

Fluzo. While I was at Chüanchow in May last, I was struck by the great number of these fowls that I saw both inside the city and in the suburbs. In the ground of the Mahommedan mosque I saw some black ones, but was told they were a cross breed.

Ramusio's Cangiu next demands attention. I have long sought for mention in a contemporary writer of a city in Fookien called Cangiu, and I have of late thought that possibly Ibn Batuta's Kanjanfur or Kanjura might be the same as Polo's Cangiu; more especially as the account given of Kanjanfur answers well in many particulars to Chuanchow, which city I consider represents M. Polo's Cangiu.

On Ibn Batuta's return to Zaitun from Sinkilan, he states,* "Soon after my arrival, came the answer of the Khan to his lieutenant there, in which it was ordered that I should be honourably provided for, and sent to the presence, either by land or by the river, as I might choose. They accordingly provided me with vessels and servants, and I proceeded at the charge of the sultan by the river, leaving one village in the morning, and arriving at another in the evening. This we did for ten days, and then arrived at the city of Fanjanfur, + which is a large and handsome place situated in a plain, and surrounded with gardens, something like the plain of Damascus. Here I was met by the judge, the presbyters of Islamism, and the merchants, with the Emir of the city and the officers of his forces, by whom the emperor is entertained in the most honourable manner. I accordingly entered the city. It has four walls. Between the first and second of these are the emperor's servants, who watch the city; between the second and the third, are the troops of cavalry, and the city magistrate; between the third and fourth are the Mahommedans, where also I took up my residence with their sheikh, Zahir-oddin. Within the fourth wall are the Chinese; and this is the largest part of the city. It was strange enough that, one day, when I was at a feast which they had made for me, in came one of the great Mahommedan fakeers, whom they welcomed by the title of the sheikh Kawam-oddin. After the salutation, and his joining our society, I was wondering at his appearance, and had looked on him for some time, when he said: - Why do you continue looking at me, nnless you know me? I then asked him of his native place. He said, it was Subta (Ceuta). I said: Well, I am from Tanjiers. He then renewed his salute and wept; and at this I wept too. I then asked, whether he had been in India. He said: Yes; at the palace in Dehli. When he said this, he came to my re-

^{47&#}x27; 40" E. of Greenwich. Changehow, latitude, 24° 31' 12" N., longitude 117° 59' E. of Greenwich. Foochow, latitude, 26° 2' 24" N., longitude, 119° 25' E. * The Travels of Ibn Batuta, Lee's translation, p. 215.
† Fanjanfur is evidently an error for Kanjanfur, as the name appears written further than the same appears.

collection, and I said,—Are you El-bashiri? He said: Yes. He had come to Dehli with my uncle, Abul-kasim el-mursi, when he was young and before a beard had appeared on his cheek. He was then one of the most clever at retaining the Koran by memory, and of those termed benchers. I had mentioned him to the emperor of India, who accordingly wished to retain him in office. But this he did not accept of. His wish was to go to China. The emperor had given him three thousand dinars, and he had then set out for China. In China he was put in office among the Mahommedans, and became possessed of great wealth. After this, he sent me several presents. His brother I met, some time after, in Sudan. What a distance between these two brothers! In Kanjurd I resided fifteen days: I then proceeded by the river, and after four days arrived at the city of Bairam Katlū, which is a small place, the inhabitants of which are very hospitable. In this place there were not more than four Mahommedans, with one of whom I resided for three days, and then proceeded by the river a voyage of ten days, and arrived at the city of El Khansa."

The situation of Kanjanfur in a plain surrounded with gardens something like the plain of Damascus answers well to the situation of Chüanchow, but not much depends upon that, as Changchow and Foechow are also thus situated.

"On his arrival he was met by the judge, the presbyters of Islamism, and the merchants, &c."

This seems to point to a city, with a numerous mercantile Mahommedan population, having a cadi or judge.

For many centuries Chuanchow had been the resort of Mahom-medan traders, and they appear to have had a factory there as well as at Canton, and most probably had also a cadi or judge among them.

"This Moslem judge or cadi of the merchants," (according to Renaudot) "was properly a consul. By degrees he became judge over all the Mahommedans; and even took on him the religious function, presiding at their religious assemblies."

There exists at Chuanchow at this day very extensive ruins of an elegant mosque, with a lofty arched entrance; and inside the grounds the remains of thick and substantially-built walls, profusely sculptured with Arabic characters, probably passages from the Koran. The building extends over a large space.

An account of this mosque from the local histories, will give some idea of the prominent position held at Chuanchow by the Mahommedans in mediæval times, and will, I think, justify me in considering Ibn Batuta's account of Kanjanfur very applicable to it.

This mosque,—says the Chüanchow history,—was built in the first

year of Shao-hing's A reign, 1132,* soon after the appointment of a superintendent of customs there, by the Mahommedan traders frequenting the port, who resided together in the sourthern part of the city, where they amassed great wealth. One of their members, Na-chipu Mo-he-loo-ting 納只卜稳章為丁, a native of Sa-na-wei, 摄影 built a mosque which he adorned with silver lamps and censers, and endowed with houses and lands.‡

Towards the end of the Sung and during the greater part of the Yuan dynasty, the mosque was in a ruinous state, and had no repairs done to it; but in Che-cheng's 至正 ninth year, 1350, Hea-pu-lu han-ting, 夏不魯罕丁 and one Kin ah-li, came forward with funds to repair it, and sought permission from the authorities to carry out their plans; which permission they obtained, and the mosque to the great delight of all, was thoroughly renovated, a great part of the

old material being used.

This Hea-pu-lu han-ting, who was one of the prime movers in restoring the mosque, was a native of Cha-chi-li-mien, 陸睹 侧 編, a country in the western ocean, which for the moment I am unable to identify. He arrived at Chuanchow in Huang-king's & Freign, 1312-1314, in the suite of an envoy, and lived in Pai-pu street in that city, being a Mahommedan. The Mahommedan merchants of Chüanchow invited him to take charge of the mosque, which, as seen above, he appears to have done for many years, and eventually rebuilt it. At the time the repairs of the mosque were completed, he is said to have been a hundred and twenty years old, and was as vigorous and strong as a young man. His biographer says further of him, that he was endowed with great wisdom and virtue, and was by the common consent of all styled Nee-szu-læn, which being interpreted means the chief. El-islam han-ting died in 1371, at the good old age of a hundred and forty-two. His son Hea-chih B w succeeded him in his office of the mosque, and he is said to have died at the age of a hundred and ten.

Repairs to this mosque were further made in Cheng-te's IF reign, 1506-1522; in Lung-king's E reign, 1567-1573; and in Wan-leih's A reign, 1537-1620.

A 提舉市舶司 t'i-keu szu-po-szû, (superintendent of customs) was first appointed at Chuanchow in Yuan-yew's Thir reign, 1086-1094. Ma Twan-lin says it was the 2nd year of Yuan-yew or Che-tsung 1 1088, that a ti-keu szu-po-szû was first appointed; and that previous to this, the Fookien junks coming from foreign countries, had to pay their duties at Canton, under penalty of confiscation if they did not so. Many representations were made begging for a superintendent of customs to be established at Chuanchow, and their prayer was at last granted.

chants in Cheng-ho's 政和 reign, 1111, to 1118.

曹思 废.

It is stated formerly to have had a pagoda, but no traces of that are now visible. I am inclined to think that the present building is the one said to have been put up by Hea-pu-lu han-ting and Kin ah-li. At the entrance on the right-hand side, there is let into the wall a small black marble tablet, upon which is engraved an imperial mandate, for the protection of those professing Mahommedanism in Chuanchow. This mandate bears date Yung-lo ** ***, fifth year, fifth month, eleventh day,—about midsummer, 1408.

There is here I think sufficient to show, that many points of Ibn

Batuta's account of Kanjanfur answer well to Chuanchow.

There were Mahommedan merchants having their own quarters in the city, with a mosque and a sheik El-islam; and at a feast given in honour of Ibn Batuta, there was a native of Ceuta present. Ibn Batuta himself was from Tanjiers, and doubtless there were among the other guests, merchants from many other Mahommedan countries.

With regard to the city magistrate and the military commandant with his troops of cavalry being together in another quarter of the city, such is true of Chüanchow. The yamens of the general, the magistrate and the prefect nearly adjoin each other, and are in a different

part of the city, quite away from the mosque.

Further, a certain Eddin or Odden was the sheik El-islam of Chüanchow during the time Ibn Batuta was in China,* and if Zaitun was Changchow, it seems not improbable that the sheik Zahir-oddin, mentioned in his travels as holding such a post at Kanjanfur, is the Hea-pu-lu han-ting of the "Chüanchow Annals." The first name appears somewhat different, but that may have occurred in transcription, or he may have borne another name. Hea-pu-lu seems to represent Abru, but Han-ting is doubtless Oddin or Uddin.

It is to be regretted that Ibn Batuta makes mention of no city we can identify with certainty after leaving Zaitun on his way to Kinsay; but I think the city of Kanjanfur, passed through on his way thither, seems to answer better to Chüanchow than to any other city in the Fookien province. It would be entirely out of his route to place it in Kiangsi; and if there, I cannot see with what place it can be identified.

The city of Bairam Kattu, mentioned after Kanjinfur, in which he says there were only four Mahommedans, was probably in Chekiang, and might possibly be the present Yenchow 嚴州, known in Mongol times as Kien-tih 社會. This is of course only conjecture.

It seems to me most probable that Odoric and Ibn Batuta travelled over the same road from Zaitun to Hangchow, and that Marco Polo

^{*} Ibn Batuta appears to have reached China about 1345.

travelled over it also in a contrary direction; and the second city of note mentioned by them near Zaitun, although under different names, appears to be one and the same city, and that city, I think, is Chüanchow.

Perhaps those who hold different views from myself will contest that Polo's Fuju, Odoric's Fluzo or Foggia, and Ibn Batuta's Kanjan-fur represent Foochow, but place in array all the facts that Marco Polo, Odoric and Ibn Batuta say of their cities of Fugui, Foggia, and Kanjanfur, the balance of evidence appears against Foochow. There is now to consider what Abulfeda says regarding Zayton, and to see whether his description applies to Chüanchow.

"It is situated," says he, "on a marine estuary which ships enter from the China sea. The estuary extends fifteen miles, and there is a river at the head of it. According to some who have seen the place, the tide flows. It is half a day from the sea, and the channel by which ships come up from the sea is of fresh water. It is smaller in size than Hamath, and has the remains of a wall which was destroyed by the Tartars. The people drink water from the channel and also from the wells." (Yule's M. Polo, vol. ii, p. 220.) It will not be out of place to add here what Jaubert says of it in his translation of the Geographie Turque, as found in Pauthier. Besides telling us that the city of Zaitun was situated half a day's journey inland from the sea, he tells us that the inhabitants there burnt their dead, either with sandal or Brazil wood, according to their means."*

"The estuary extends fifteen miles."

There is no estuary of this length at Chuanchow. When you get inside the islands of Siao-tui, Ta-tui and Tah-kut, which are off the entrance of the Chuanchow harbour, it is not more than six or seven miles to the entrance of the river running up to the city of Chuanchow. The estuary extending fifteen miles with a river at the head of it is here sought for in vain.

"It is half a day from the sea."

Chüanchow is only four or five miles from the sea, and can be reached with a fair tide in about three-quarters of an hour.

With a knowledge of these facts, it seems to me that Abulfeda's Zaitun is to be looked for elsewhere.

Turning to the Changchow river and the Amoy harbour, there is there an estuary extending fifteen miles; for the estuary running into the interior, drawing a line from the British consulate on Koolangsoo

^{*}Cremation was extensively practised in Fookien in the middle ages, and was most common at Shao-wu fu, and at Teng-wa near to Changchow. It was forbidden in Cheng-hwa's reign, 1465-1488. It appears not to have been popular. ("Chuanchow Annals," Memoirs of illustrious officials.)

to the commencement of the Changchow river, a little above Hai-teng, is something over fifteen miles, and from the point where the river commences, to the city of Changchow, is a day's good travelling.

This fact seems to me almost to settle the question, and coupled with the discovery of Christian remains at Changchow, and the satin manufactures there, would long ago have settled it, had it not been for Rashid's historical statement. It becomes a very vexed question when history and geography are so much at variance, and one is compelled to ask,—Is the historian or the geographer at fault? We look round to see how these opposite statements can be reconciled. Colonel Yule's historical deductions are correct, but can it be proved that my geographical deductions are wrong?

A few remarks may not be out of place regarding the entrance to the port of Chüanchow, which I visited in May last.

The port and harbour of Chüanchow is one very difficult and dangerous to enter, and it must apparently always have been so. Its dangers do not so much arise from any silting up of channels or shifting sand-banks, but from the extreme narrowness of the approaches leading into the harbour, which abound in rocks and hidden dangers.

The sailing directions for making the port, as described by Linschoten nearly three hundred years ago, are pretty much the same as . those of the China Pilot of our day.

The Portuguese entered the harbour by the north-east channel, which is described by them as being the narrowest and shallowest; and they strongly recommended those wishing to use the south-west channel not to do so without a pilot. All this is true at the present day.

The gun-vessel on which I was, entered the harbour by the southwest channel at low water, which at places was only a cable's width across, and some ugly-looking rocks were to be seen on either side of The distance from Pyramid Point,* the extreme north-eastern horn of Chuanchow Bay is twenty-three miles from the city of Chuanchow; and from Pyramid Point to inside the islands forming the harbour of Chuanchow, where the ships usually anchor, is about sixteen miles; from the anchorage to the entrance of the river about three miles; and from the entrance of the river up to Chuanchow bridge about four miles.

From Mr. Mayers' notes upon Chuanchow, tit appears that

Pyramid Point is called Tacheo and Tacheo by the old Portuguese navigators, and the entrance to Chuanchow is called the Tacheo river. The Chinese pilot who boarded the vessel I was on, called Pyramid Point,—Tacho. The Chinese characters representing the name are ** This fixes a point in the old sixteenth-century maps, and in Linschoten, whose sailing instructions, without loca knowledge it is almost impossible to understand.

[†] China Review, vol. iv, p. 186.

there was a custom-house in Mongol times at a place called T'angshe ## ##. I have searched the "Chüanchow Annals" to identify it with a place known in our day, and I find that it was near the present village of Ham-kang ## ##, opposite to Wen-tow, where the ships usually anchor. There is a custom-house now at Ham-kang, and another also at Fa-shih ### ###, a place about a mile inside the river, and another, the head office, just outside the south gate of the city near the bridge. Whether there were as many custom-houses at Chüanchow in Mongol times, I cannot say.

The "Chuanchow Annals" state, that during the Sung dynasty the chief custom-house was at some little distance from the present one near the water gate.

The next place we have to comment upon is Tyunju,—Tyunguy,
—Tingui. Of this place the Geographical text says:—"Let me tell you
also that in this province (i. e. of Fugui), there is a town called Tinugui,
where they make vessels of porcelain of all sizes, the finest that can be
imagined. They make it nowhere but in that city, and thence it is
exported all over the world." Pauthier's text says of it: "Et sachiez
que pres de ceste cité de Gayton a une autre cité qui a nom Tiunguy, là
où l'en fait moult d'escuelles et de pourcelainnes qui sout moult belles."

Ramusio says of it: "The river which enters the port of Zayton is great and wide, running with great velocity, and is a branch of that which flows by the city of Kinsay. And at the place where it quits the main channel is the city of Tingui, of which all that is to be said is that there they make porcelain basins and dishes."

What I have first to draw attention to, is the fact of Tingui being in the Fookien province, which appears undoubted; for the Geographical text says:—"Let me tell you also that in this province there is a city called Tinugui."

The next thing to look at is its nearness to Zaitun.—"Sachiez (says Pauthier) que pres de ceste cité de Çayten a une cité qui a nom Tiunguy."

Here is a statement placing Tingui near Zayton.

Thus the Geographical text says Tinugui,—as it calls it,—is in Fookien, and Pauthier says it is near Qayton.

Ramusio says the river which enters the port of Zayton is great and wide, running with great velocity, and is a branch of that which flows by the city of Kinsay.

We have here mention made of a river entering into the port or harbour of Zayton. This river is, I consider, the river of Teng-wa, which communicates directly with the Amoy harbour; and as I consider it probable, that the port of Zayton was situated at the western extremity of what is now known as the Amoy harbour, the river of Teng418 STATISTICS OF THE PROTESTANT MISSIONS AT HANKOW [November-

wa answers in every way to Marco Polo's description of the river of Tingui. Off the entrance of this river is situated the present treaty port of Amov.

With regard to the river upon which Tingui was situated, being a branch of that which flows by the city of Kinsay, this points,—says Colonel Yule,—to a notion prevalent in the middle ages, as to the interdivergences of rivers in general, and especially of Chinese rivers.

The city of Tingui, we are informed, was situated at a place where the river quitted the main channel,—that is to say, it was situated at the divergence of two streams. The city of Teng-wa is situated at the divergence of two streams whose blended waters, as shewn above, enter the harbour of Amoy.

Further, in the neighbourhood of the city, much coarse porcelain

We have thus a city situated in Fookien, near to Zaitun, at the conjunction of two streams, which enter the sea at the port of Zaitun. Search where you may in Fookien, there is no city to which Marco Polo's various geographical accounts are so well adapted as Teng-wa; and the porcelain of its neighbourhood, together with the porcelain of Zaitun, mentioned by Ibn Batuta, is now as then—in the shape of basins and bowls—exported over the whole eastern world. This porcelain is one of the chief exports of the port of Amoy.

AMOY, October 17th, 1876.

STATISTICS OF THE PROTESTANT MISSIONS AT HANKOW AND THE OTHER RIVER STATIONS.

HANKOW.

STATISTICS OF THE LONDON MISSION.

THE Rev. G. John, who commenced the mission at Hankow in 1861, furnished us with the following statistics regarding the station last year:—

There have been in all six missionaries, of whom four have been married.

The present number of missionaries at the station is three, of whom two are married.

Including the prefectural cities of Woo-chang and Han-yang, there are five chapels.

There is one organized church.

There are four native preachers, none of whom are ordained, or have a pastoral charge.

One of the preachers is supported by the native church. One Bible-woman is employed. The number of baptisms from the commencement have been 353 adults and 110 children.

The number at present in church fellowship is 300 of both sexes. The native contributions in 1874, amounted to \$80.

The Medical work of the society was commenced at Hankow in 1866.

There is one hospital and one dispensary.

From 1868 to 1870, a medical missionary occupied the station. With the exception of these two years, the hospital has been under the charge of Dr. Reed, a physician in private practice.

Two native students are under training.

The work is carried on by contributions from the foreign and native communities.

From the beginning, including contributions towards erecting a new hospital, about 1,600 taels have been received from natives for this object.

The annual expenditure is about 500 taels.

The numbers annually treated in the wards range from 100 to 125; and the number of dispensary patients amounts to about 3600. These are from all classes of the population, but principally the poor.

We believe Annual Reports of this hospital have been published, but not continuously. For a notice of the latest issue, we may refer to our July-August number of the present year, p. 306.

In the work of *Itinerancy*, journeys are made by the members of the mission, by boats, sedan-chairs and wheelbarrows.

The principal journey that has been undertaken, was by Mr. John, in company with Mr. Wylie of the British and Foreign Bible Society, into Szechuen, in the summer of 1868; when they got as far as the city of R To Ching-too, the capital of the province.

BRIEF SKETCH OF THE HANKOW WESLEYAN MISSION. By Rev. W. Scarborough.

The Wesleyan Mission at Hankow was commenced in 1862, by the Rev. Josiah Cox. In September of that year he purchased mission premises in the heart of the native city, three miles from the foreign concession. In 1863, Dr. Porter Smith was appointed to labour as a medical missionary at this station, which he reached on May 17th, 1864. The Revs. D. Hill and W. Scarborough followed in 1865; soon after which Mr. Hill turned his attention to Woochaag, and Mr. Cox

to Kewkeang, leaving the Hankow station in the hands of Mr. Scarborough and the medical missionary. In 1866, the Kewkeang station, having been relinquished, Mr. Cox returned to Hankow. In 1867, the Rev. F. P. Napier, B. A. joined Mr. Hill at Woochang; but his health failing in 1870, he was obliged to return to England at the end of the year, leaving behind him the remains of his beloved wife, whose loss was felt to be the most severe trial the mission has had to endure, and whose grave is the only one the mission has had occasion to make. Dr. Hardey arrived in 1870 to replace Dr. F. P. Smith. In 1872, Mr. Hill removed from Woochang, to the district of Kwangtse, where an opening for successful labour seemed to present itself. There he is still working. The staff at Hankow consists of the Revs. W. Scarborough and A. W. Nightingale, with Dr. E. P. Hardey.*

Dates of Arrival in Hankow.

Rev. J. Cox came to Canton in 1853, arrived in Hankow in 1862, and returned to England in 1875.

Dr. F. P. Smith arrived in 1863, and returned to England in 1870.

Revs. D. Hill and W. Scarborough arrived in 1865.

Rev. F. P. Napier, B. A. arrived in 1867, and returned to England in 1871.

Dr. E. P. Hardey arrived in 1870, and returned to England in 1875

Rev. J. W. Brewer arrived in December, 1872.

Mr. C. W. Mitchel, a lay agent, arrived in December, 1873.

Rev. Joseph Race arrived in January, 1874.

Rev. A. W. Nightingale arrived in January, 1875.

Rev. W. S. Tomlinson arrived in the summer of 1875.

For the following summary of statistics of this mission in 1875, we are indebted to the Rev. W. Scarborough:

The Wesleyan mission at Hankow was commenced in 1862.

There have been altogether eleven missionaries from the commencement, seven of whom have been married.

The present number of missionaries is nine, including two absentees. Five of these are married.

There are two chapels, one of these being at Han-yang, only two miles from Hankow.

There is one organized church.

There is one native preacher.

There is one student preparing for the ministry.

The numbers baptized from the commencement have been 104 adults and 44 children, in all 148.

^{*} Dr. Hardey returned to England last year, and has since dissolved his connection with the society.

The present numbers of church communicants are 60 male and 20 tunity for this kind of work, female, or 80 in all.

The contributions of native Christians for the year ending November 30th, 1874, amounted to tack 22.09.

The Rev. W. Scarborough has given us the following statistics of the Medical work of the mission for 1875; referring for further information on the subject to the Chinese Recorder, vol. v, p. 143:-

Medical operations were commenced at Hankow in 1864.

There is one hospital containing twelve beds, and one dispensary.

There is a medical missionary in charge.

The annual expenditure is about 600 taels. This is defrayed by subscriptions from foreign residents, very small subscriptions from natives, fees for the first visit of each male patient, the sale of trusses, and the funds of the society.

There is an annual number of 80 ward patients, and about 7,000

at the dispensary.

Regarding the admission of patients, Mr. Scarborough remarks:-"At first we charged nothing, when a great rabble came. We then charged the male patients 50 cash for the first visit, -subsequent visits being free,—and found the result to be good, as it keeps away all who have only fancied ailments or are merely troubled with curiosity. So far the institution of this fee has given us great satisfaction, and has not prevented real cases making their appearance at the dispensary."

Several publications have been issued by Dr. F. P. Smith in connection with this work; e. g.

保免攔除 Paou meen lán ch'oo. Prevention and arrest of disease. 8vo. 17 leaves. Xylography. Hankow, 1867. An edition of 1000.

醫院錄要 E yuen lŭh yaou. Report of the Hankow Wesleyan Mission Hospital. 8vo. Xylography. Hankow. Two numbers were issued; i. e.—for 1866-1867, 12 leaves, 1867;—for 1869, 12 leaves, 1869.

Contributions towards the Materia Medica and Natural History of China. For the use of Medical Missionaries and Native Medical Students. By Frederick Porter Smith, M. B., London. Medical Missionary in Central China. Shanghai: American Presbyterian Mission Press. London: Trübner and Co., 60 Paternoster Row. 1871. 4to, pp. vii, 237.

Annual Reports of the Hankow Medical Mission Hospital, in connection with the Wesleyan Missionary Society, have been published since 1865, up to the time of Dr. Hardey's departure in 1875.

Mr. Scarborough gives the following statement last year, regarding the Itinerancy of the mission :-

422 STATISTICS OF THE PROTESTANT MISSIONS AT HANKOW [November-

Travelling is done by boats; but there has not been much oppor-

tunity for this kind of work.

In 1864, the Rev. J. Cox took a trip up the Yang-tsze river, as far as the district city of M Kwei-chow in Szechuen, and to K Chang-sha, the provincial city of Hoonan, but no record of it has been preserved. The journey was rather taken on account of health and prospecting, than for direct missionary work.

Mr. Scarborough has made the following trips:-

In 1867, he made a tour—principally for health—from Kewkeang, to the Yellow mountain in the district of ** T'æ-ping near Nanking, distributing tracts on the way.

In 1868, in company with Mr. Hill he visited the district city of 武昌 Woo-chang and the prefectural city of 黄州 Hwang-chow, with

all the smaller towns on the river between that and Hankow.

About the same time, he made a trip towards the prefectural city of ****** Th-gan, but was unable to reach that place. In the towns and villages in that direction however, he preached frequently and sold many books; being exposed to a good deal of mobbing on the occasion.

In 1873, he visited all the cities on the Han, up to the departmental city of Keun above the city of Seang-yang, and the

towns of 雙 城 Fan-ching and 老 河 口 Laou-ho k'ow.

Many shorter journeys have been made, of which no record has been kept.

MISSION OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

A married missionary of this society has been for several years stationed at Hankow, but we have no report.

WOOCHANG. WESLEYAN MISSION.

The Rev. J. W. Brewer has furnished us with the following statistics respecting the Wesleyan mission at this station:—

This branch of the mission was commenced in 1866.

There have been four missionaries from the commencement, two of whom have been married. These are included in the numbers given for the Hankow station.

Two missionaries now occupy the station.

There is one chapel the property of the society, and a rented house wised for the same purpose.

There is one out-station, with preaching place and school, in the southern suburb of Woochang.

There is one organized church.

There is one native preacher.

The numbers baptized from the commencement have been 33 uses all the first and the Colomb adults and 6 children, in all 39.

Formerly a colporteur was employed for some three or four years, supported by a lady in York.

The church communicants at present number 26 male and 6 female. or 32 in all.

The contributions of the native Christians for the year ending. November 30th, 1874, were taels 20.55.

Regarding Medical work, the Rev. J. W. Brewer informs us, that there is a dispensary at the station, which was commenced by Dr. Smith in 1867. It is open twice a week.

The numbers of patients seen by Dr. Hardey in 1874 were 1843 males and 478 females, making a total of 2321.

Mr. Brewer furnishes the following information regarding the Itinerancy of this mission:

The journeys have been made principally by native boats.

In March and April, 1871, the Rev. D. Hill, in company with the Rev. T. Bryson and a native preacher made a journey, visiting the towns of 堆坪 Lung-ping and 武穴 Wooheue, the departmental city of 藍 K'e, the district cities of 大治 Ta-ya and 武昌 Woo-chang, the prefectural city of 黃州 Hwang-chow, and several smaller places.

A number of shorter journeys have been made in the more immediate neighbourhood of Woochang, of which no record has been kept.

The colporteur formerly employed visited all the district cities, and many small towns, in the southern part of Hoopih province.

MISSION OF THE PROTESTANT EPISCOPAL CHURCH OF THE UNITED STATES.

We have received the following statistics of this mission, for last year.

The first agent of the society, the Rev. W. J. Boone, M.D., reached China in 1840.

The Woochang station of the mission was commenced in 1868.

There have been in all, from the commencement, four missionaries, three of whom have been married.

There are at present three missionaries, all married.

There are two chapels.

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There is one native preacher.

There are four students preparing for the ministry.

The numbers baptized from the commencement are 13 adults and 35 children, in all 48.

There are at present 13 members in church fellowship.

The Medical work of this station was commenced on January 1st, 1875.

A hospital was opened on September 1st, 1875, with ten beds. There is a dispensary in connection with the street chapel.

These institutions are under the charge of A. C. Bunn, M. D. the medical missionary.

The work is sustained by funds from the church in the United States.

In the first six months, 1700 prescriptions were issued, the patients being chiefly of the poorer class.

CHINA INLAND MISSION.

We received the following particulars regarding this mission last year from Mr. C. H. Judd:—

This station of the mission was commenced in July, 1875.

There are two missionaries, one of whom is married.

There is one chapel.

Two native preachers are employed.

Three converts have been baptized.

The present church membership is 3 males and 2 females, two of the former having been transferred from Kewkeang.

Mr. H. Taylor notes with regard to *Itinerancy* in the mission:—
Native Christians are employed in conjunction with the foreign missionary in this work, the journeys being made by boats and wheelbarrows.

In April, 1875, Mr. Taylor accompanied by a native preacher, started on his first journey, to Honan province. On this occasion he visited the prefectural cities of 1/2 of Joo-ning and 1/3 Nan-yang, with all the district cities in the neighbourhood. The journey occupied two months.

KWANGISE AND WOOHEUE

These two stations lie about midway between Hankow and Kew-

keang, on the north side of the river. The Rev. D. Hill furnished us last year with the following statistics of the united station:—

Work was commenced there in 1871.

From the commencement there have been two missionaries, who still remain there.

There are two chapels, the property of the society, and two houses rented for the same object.

There are two out-stations,—at Lung-ping, ten miles east from Wooheue, and Le-mung keaou, eight miles north from Kwangtse.

There are two organized churches.

There is one native preacher, partly supported by the native church. There is one student training for the ministry.

The numbers baptized from the commencement have been 56 adults and 9 children, in all 65.

The church members at present number 28 male and 7 female, in all 35.

The native contributions amount to,—for 1872, taels 98.79; for 1873, taels 54.61; for 1874, taels 16.31; making a total for three years of taels 169.71.

Regarding Medical work, Mr. Hill writes last year:—"On this station we have no hospital; but the prevalence of ague, eye and skin diseases, &c., the poverty of the people and inefficiency of native doctors, have led to the distribution of medicine during the past year by the Rev. Joseph Race, at the Kwangtse station. Treatment has been confined to simple diseases."

Some 2500 cases have been treated; among whom 35 persons have been saved from death by opium-poisoning.

Mr. Hill furnishes some notes regarding the Itinerancy of the mission:—

Travelling is done by native boats, wheelbarrows, and on foot. The following journeys have been made.

In June, 1872, Mr. Hill visited the district city of ** ** K'e-shwuy. In November, 1872, Mr. Hill, accompanied by the Rev. T. Bryson of the London Mission and a colporteur, visited the departmental city of ** ** B Hing-kwö.

Mr. Hill has at various times chiefly in 1874, visited the depart-

mental city of K'e.

In January, 1875, Mr. Hill, accompanied by two native Christians, visited the district cities of 湖口 Hoo-k'ow and 罗泽 P'ang-tsih in Kwangse, and the town of 華區 Hwa-yang, reaching the district city of 東港 Tung-lew in Ganhwuy.

In April, 1875, Mr. Hill, again accompanied by two native Christians, visited 要反 Gan-king the provincial city of Ganhwuy, the district cities of P'ang-tsih and Tung-lew, and other places.

KEWKEANG.

still remain there

BRIEF RECORD OF THE MISSION OF THE METHODIST EPISCOPAL . CHURCH, IN THE UNITED STATES OF AMERICA.

BY REV. V. C. HART.

This mission station was opened in November, 1867. Giving two years for preparation before much active work could be done, brings the active working of the mission to the year 1869. The mission was feeble until 1873-1874, when, by the arrival of the Revs. A. Stritmatter, A. J. Cook, and J. R. Hykes, with the Misses L. H. Hoag and G. Howe of the previous year, it assumed a formidable appearance so far as numbers are concerned. Our plan from the first, was to reach the people by the simplest, and least expensive means,—selling the Scriptures, daily preaching in our chapels, and itinerating for the purpose of preaching and disseminating religious books. We have had day-schools from the beginning, and started a boys' boarding-school in 1869, but closed it in about one year, on account of sickness, when I was obliged to leave the port for a short time. The school has not been recommenced up to the present time; but we have serious intentions of establishing a school upon a large scale. We have found it much easier to reach the rural population than that of the city, and have never but in one instance received any molestation in our work. The instance referred to was at 瑞昌 Sui-chang district city, last November (1874). (See Chinese Recorder, vol. v, pp. 372, 373.) We find the simplest methods the best, so far as our experience goes, and employ as few natives as possible. We have long felt that a medical missionary would be of great service to the mission,—and now we are just undertaking that branch of our work.

The mission has included the following members.

Rev. V. C. Hart first occupied the station, in November, 1867.

Rev. E. S. Todd arrived a month later, and left for home in about a year.

Rev. H. H. Hall, arrived in 1870, left for America in 1873, and has recently returned to Kewkeang.

Rev. John Ing arrived in 1870, and left the mission in August, 1874.

Miss L. H. Hoag arrived in 1872.

Miss Gertrude Howe arrived in 1872.

Rev. Andrew Stritmatter arrived in 1873.

Rev. A. J. Cook arrived in 1873.

Rev. J. R. Hykes arrived in 1873.

Miss Lettie Mason, M.D. arrived in 1874. Rev. W. E. Tarbell, M.D. arrived in 1875. June 11th, 1875.

By favour of the Rev. V. C. Hart, we are enabled to give the following summary of statistics of this mission for last year:—

The Kewkeang station of this society was commenced in 1867.

There have been altogether, from the commencement, eight ordained missionaries and three ladies.

The present numbers are,—six ordained missionaries, three of whom are married, and three single ladies.

There are four chapels.

There are three out-stations, i. e. at Kung-sung fourteen miles north, and the district city of Sui-chang twenty-five miles west of Kewkeang, and the prefectural city of 南康 Nan-kang.

There are three organized churches.

There are three native preachers.

One colporteur is employed.

Two Bible women are employed.

From the commencement of the mission the baptisms have been 31 adults and 4 children, in all 35.

The numbers at present in church fellowship are 21 male and 7 female, in all 28.

The native contributions amount to \$50.

With regard to Medical practice among the natives, Mr. Hart last year states:—

"We have just commenced medical work at this place. Dr. W. E. Tarbell is to open a dispensary at once, and build a hospital in about a year. Miss L. Mason, M.D. has been working at this port for the Woman's Foreign Missionary Society about eight months, and proposes to dispense to the women and children, as also to engage in hospital work as soon as a hospital building is erected for her."

We received the following particulars last year from Mr. Hart regarding the Itinerancy of this mission.

The mission having a commodious yacht for travelling purposes, journeys are made mostly by boat. Sedan chairs are also used, but most of the overland journeys are performed on foot.

Journeys into the interior have been frequent, by nearly all the members of the mission; and native agents have traversed the province of Keangse in all directions selling books. It is not possible to

give a precise statement as to time. Probably the most distant place reached by any of the missionaries has been the departmental city of 数字 E-ning, a hundred and fifty miles distant. The various cities along the Yang-tsze river have been visited. Other places visited have been the prefectural cities of 晚州 Jaou-chow and 南昌 Nan-chang, the departmental cities of 與國 Hing-kwo and 斯 K'e, the district cities of 宿 松 Suh-sung and 黄 梅 Hwang-mei, and the town of Woo-chin.

WESLEYAN MISSION.

In 1865, the Rev. Josiah Cox settled at Kewkeang, being the first Protestant missionary located there. The society however did not see fit to continue the mission, and he returned to Hankow about the end of 1866.

The China Inland Mission has had a station at Kewkeang for a number of years, but we have no report of their operations.

The language used over the range of mission stations spoken of above, from Hankow to Kewkeang, is a form of the general spoken language of the empire, and may without undue extension be included in what has been termed the Nanking Mandarin. A good deal has been written on this branch of the colloquial; but from the looseness with which this part of philology is often treated, it requires some care and discrimination on the part of the student, to extricate what is pertinent from the extraneous matter by which it is surrounded. We give the titles of some books dealing with this division of the Chinese language.

Theophili Sigefridi Bayeri Regiomontani Academici Petropolitani, Graecarum Romanarumque Antiquitatem Prof. Publ. Ord. Societ. Regiae Berolin. Sodalis Musevm Sinicvm In quo Sinicae Linguae et Litteraturae ratio explicatur. Petropoli ex Typographia Academiae Imperatoriae MDCCXXX. 2 vols.

The first volume pp. 1—134, is occupied with a Mandarin grammar, under the title. "Qvon hva çv kin kiai. Sinicae Linguae accurata explicatio seu Grammaticae Sinicae," in two books. About half of the second volume, i. e. pp. 1—208, consists of a Chinese dictionary, with the title "Lexicon Sinicae Latine explicatum."

Linguæ Sinarum Mandarinicæ Hieroglyphicæ Grammatica Duplex, Latine, & cum characteribus Sinensium. Author Stephanus Fourmont. Lutetiæ Parisiorum. 1742. Folio.

Dialogues and Detached Sentences in the Chinese Language. Macao, 1816. 8vo.

This work, which is published anonymously, is from the pen of Dr. Morrison.

The Sacred Edict, containing sixteen Maxims of the Emperor Kanghe, amplified by his son, the Emperor Young-ching; together with a paraphrase on the whole, by a Mandarin. Translated from the Chinese original, and illustrated with notes, by the Rev. William Milne. London: 1817. 8vo.

A second edition of this was published at the Presbyterian Mission Press, Shanghae, in 1870.

The English and Chinese Student's Assistant, or Colloquial Phrases, and Letters &c., in English and Chinese: the Chinese by Shaou Tih, a native Chinese student in the Anglo-Chinese College, Malacca. Printed at the Mission Press. 1826. 8vo.

Notitia Linguæ Sinicæ auctore P. Premare. Malacca cura Acad. Anglo-Sinensis, 1831. 4to.

This work is divided into two parts, the first of which treats of Mandarin grammar.

Chinese Dialogues, Questions, and Familiar Sentences. By W. H.

Medhurst. Shanghae, 1844. 8vo.

Manuel Pratique de la Langue Chinoise Vulgaire. Par Louis Rochet. Paris. Marcellin Legrand, 1846. 8vo.

The Notitia Linguæ Sinicæ of Premare, translated into English, By J. G. Bridgman. Canton, 1847. 8vo.

Chinese Conversations: translated from native Authors. By J. Edkins, Shanghai, 1852. 8vo.

A Guide to Conversation in the English and Chinese Languages for the use of Americans and Chinese in California and elsewhere. By Stanislas Hernisz, M.D. Boston, 1854. 8vo.

Grammaire Mandarine, ou Principes généraux de la Langue Chinoise Parlée, par M. A. Bazin, Professeur de Chinois moderne à l'Ecole Impériale et Spéciale des Langues Orientales vivantes, Secrétaire adjoint de la Société Asiatique. Paris. Imprimé par autorisation de l'Empereur à l'Imprimerie Imperiale. MDCCCLVI.

A Grammar of the Chinese colloquial Language commonly called the Mandarin Dialect. By Joseph Edkins, B. A. Lond. of the London Missionary Society. Shanghai: London Mission Press. 1857. 8vo.

A second edition of this work was published at the Presbyterian Mission Press in 1864.

Progressive Lessons in the Chinese Spoken Language; with Lists of common words and phrases, and an Appendix containing the Laws of Tones in the Peking Dialect. By Joseph Edkins, London Missionary Society, Tientsin. Shanghae: London Mission Press. 1862. 8vo.

A second edition of this was published at the Presbyterian Mission Press in 1864.

Chinese Dialogues, Questions, and familiar Sentences, literally rendered into English, with a view to promote commercial intercourse, and to assist beginners in the language. By the late Revd. Dr. Medhurst. Revised by his son. Shanghae: printed at the London Mission Press. 1863.

西語譯入門 Dictionnaire Français-Latin-Chinois de la Langue Mandarine Parlée par Paul Perny, M.A. de la Congregation des Missions-Etrangères. Ouvrage dedié a sa Majesté l'Empereur des Français. Paris, Libraire de Firmin Didot Frères, Fils et Co. 56 Rue Jacob, 56. Adolphe Labitte, Rue de Lille, 4; Adolphe Lainé, Rue des Saints Péres, 19. 1869-1872. 4to. 2 volumes.

Deutsch-Chinesisches Conversationsbuch nach Joseph Edkins' "Progressive Lessons in the Chinese Spoken Language," übersetzt, erlaütert und theilweise umgearbeitet, von Joseph Haas. Shanghai: Presbyterische Missions Presse. 1870. 8vo.

Dialogues Chinois-Latin. Par Paul Perny. Paris, 1872. 8vo. Grammaire de la langue Chinoise Orale et écrite. Par Paul Perny. Tom. I. "Langue Orale." Paris, 1873. 8vo.

The amount of Christian literature in the Mandarin dialect is very limited as yet; and of what there is, the greater portion may be classed under the more northern division. With two exceptions, the works in the following list are all the productions of Hankow missionaries, and may therefore be supposed to be marked by any dialectic peculiarities special to that region.

新約全書 Sin yō tseuên shoo, "The New Testament." Rev. W. H. Medhurst, D.D. 232 leaves. 8vo. Shanghae, 1860.

Four or more editions of this have been published.

祈祷文全書 K'é taòu wan tseuên shoo, "Complete Book of Prayer." Rev. J. Cox. 18 leaves. 8vo. Hankow, 1865.

This is a translation of the Morning and Evening services of the Anglican liturgy, with the Litany.

讚美詩篇 Tsán mei she pëen, "Hymn Book." Rev. V. C. Hart. Foochow, 1869.

Several thousands have been printed.

初學問答 Ts'oo heo wan ta, "The Wesleyan First Catechism." Rev. W. Scarborough. 17 leaves. 8vo. Hankow. 1869.

Five hundred copies have been printed.

本堂要法 Pun t'ang yaou fā, "Rules of the Wesleyan Methodist Church." Rev. W. Scarborough. 10 leaves. 8vo. Hankow, 1870.

This contains a short memoir of the Rev. John Wesley. Five hundred copies have been printed.

請進 数 Ts'ing tsin keaou, "An invitation to enter the Church."
Rev. W. Scarborough. Sheet tract. Hankow, 1872.

Two thousand have been printed.

耶穌聖教 Yay soo shing keaou, "A brief account of the Christian Church." Rev. W. Scarborough. Sheet tract. Hankow, 1872.

Two thousand have been printed.

種麥畫圖 Chùng mih hwa t'oô, "Plate of the Sower." Rev. D. Hill. Large sheet. London, 1873.

This is a translation of Matthew, iv: 1—20, with short comments. Three thousand were printed by lithography, under the supervision of Thos. Bywater Smithies, Esq, editor of *The British Workman*, at the expense of J. G. Barclay, Esq.

耶穌出身傳問答 Yay soo chuh shin chuen wan ta. "Catechism of the Life of Christ." Rev. W. Scarborough. 84 leaves. 12mo. Hankow, 1874.

This is intended for use in schools. Five hundred have been printed.

上帝大道 Shang te ta taou, "God's great Way." Mr. C. H. Judd. 5 leaves. Shanghae, 1874.

About seven thousand have been printed.

上帝思惠 Shang te gan hwuy, "God's Grace." Mr. C. H. Judd. Sheet tract. Woochang, 1874.

Several thousands have been printed.

頌揚主詩 Sung yang choo she. "Laudation Hymns." Rev. W. Scarborough. 100 leaves. 8vo. Hankow, 1875.

This is partly compilation and partly original; in which the author was assisted by the Rev. J. Cox. and Dr. F. P. Smith. Five hundred have been printed.

救主耶穌之言 Kew choo yay soo che yên, "Words of the Lord Jesus." Rev. A. Foster. 42 leaves. Hankow.

新約最要 Sin yǒ tsǒ yaou, "Important selections from the New Testament." Rev. A. Foster. 26 leaves. 8vo. Woochang, 1875.

VISIT TO THE CHAN-T'AN SI,—MONASTERY OF THE SANDAL-WOOD BUDDHA.

BY REV. J. EDKINS, D.D.

ONE of the favourite places of Buddhist pilgrimage in Peking is the Chan-t'an si. It is to this shrine, that from many a distant lamasery, village, and tent, the Mongols approach with sentiments of devotion. To the student of Buddhism it is therefore a spot of deep interest, as illustrating the kind of influence used by the priests of that religion to affect the popular mind.

Most of the foreign residents in Peking are located in the eastern half of the Tartar city. This temple lies towards the setting sun. It is on the west side of the lake which adorns the palace environs. Within the imperial city, it can only be approached from the Tartar city by three gates,—one of these being one of the gates of the imperial city itself. It is well shut in, and is intended to have a salutary effect in promoting the happiness of the imperial family. It is in fact one of a girdle of Buddhist temples which protect the back and sides of the palace from evil influences.

It was on New-year's day that I went with some friends to visit it last. A bitterly cold wind blew from the north-west. The thermometer at night had been five degrees above zero. Few people

comparatively were in the streets. The cold weather seriously diminished the number of those who—dressed in their best—were paying visits of compliment. The crowd of Mongol princes and others who had been invited to the emperor's feast at 7 a. m. had long since dispersed to their homes. We crossed the yellow path* made for his imperial majesty's visit to the Prospect Hill gardens, and to the Ta-kau tien, a temple where he worships the Ruler of the physical heavens. At the marble bridge we noticed that the ice of the lake which reaches for a mile to the north and a mile to the south, was covered with dust consequent on the windy weather of the last few days. But this detracted little from the beauty of the scene, on account of the extent of the water, the wood on its winding banks and the many picturesque temples.

On enquiring, we learned that the temples at the head of the lake to the west of the hill where the empress feeds the silkworms, are still closed to western strangers; though at this time of the year many Mongol visitors are admitted, and a few years ago not a few Europeans gained access to them. We passed along a wide open pavement in front of the Chan-t'an sï. Here the sacred dance takes place on the sixth day of the first month. Maitreya Buddha, a large idol, is on that occasion brought out in a chair, and takes part in the processions.

We entered the first court, and noticed on each side of the marble moon terrace+ two vast monuments inscribed with the history of the monastery, and of the Chan-t'an Fo there worshipped. The inscriptions are in four languages, Chinese, Manchu, Tibetan, and Mongol.

In the first great hall, at the front of which are these monuments, is the much venerated wooden image of the Chan-t'an Fo. about eight feet high, and represents him standing. Over it is a small round canopy. Handkerchiefs and sashes are continually being hung upon the hands, the gifts of Mongol worshippers. The hat is that of a Bodhisatwa-or that called wu-fo kwan. A lama elevates the gift, or hada as it is called, on a long crooked stick. In front is what the Mongols term a hot'o mandal, in this case consisting of a circular arrangement of small towers. The image is gilt, and is ornamented with many long and valuable necklaces, chiefly of black beads of a large size. Those who present a hada are conducted up a narrow staircase to a point close to the image. As we entered, this distinction was accorded to a gegen (living Buddha) of the Alashan tribe, who arrived at the moment in sable robe and a long rich necklace. The image and its canopy are enclosed in a lofty and spacious shrine, the roof of which rests on four large pillars.

^{*}Yellow earth is strewn on the path, for the whole distance along which the emperor is carried in his sedan.

[†] The broad paved terrace in front of any large building, and rectangular in shape, is called a moon terrace.

Two images of disciples stood beside the Buddha, facing east and west. They were each covered with a robe of cloth of gold evidently presented by some rich devotee.

West of the shrine was an image of Jan-teng Fo, a teacher of Buddha in a former age, and on the east one of Maitreya, the coming Buddha. Beyond them were placed eight figures of Bodhisatwas, or divinities of the second class, four on each side. Further away and with their backs to the east and west walls were the eighteen Lohans, belonging, as the reader will be aware, to a class one grade lower. In the large hall behind that of the Chan-t'an Fo, we found three large idols, the common triple representation of Buddha, as past, present, and future. On each side of it were the twenty gods of the Hindoo pantheon, so often seen in the temples of Chinese Buddhism. Brahma, Siva, Indra, and the sun and moon figure among them. The building at the north side of the court at the back of this hall has an upper story. It is continued on the east and west sides of the same court. In the east apartment on the upper floor are a thousand small Buddhas. On the north side are ten thousand Buddhas—small wooden figures placed in rows against the wall. Sitting in state in the midst of these diminutive images are Wen-chang, Maitreya, and Ch'ang-sheu Fo otherwise called Amit'abha. This is the Maitreya who is taken out in a chair to witness the annual dance of the deities. Another of the Buddhas honoured in this gallery with special shrines is Tung-gora Borhan. Another is the white Dara or female Buddha, the Fo-mu of China. In the centre of the north gallery is one of those double standing images which represent a male and female Buddha. The larger one, apparently intended for the male Buddha, has four faces and eight hands and is called Dim-choga. The other is called Yabi-vung and Karamya. Such images as this are not found in any of the temples of Chinese Buddhism, as not accordant with decorum. It is an invention of a more recent Buddhism then that of China, and is doubtless of Indian origin and connected with Sivaism.

On the west side of the gallery are placed images representing five hundred metamorphoses of Dara, the Buddha mother. In this part of the edifice, a divinity called Juder Namjig was represented with four hands. One held a bow, another an arrow, a third held a seal, a fourth an image of Abida Borhan. The best account of this divinity is said to be found in the work called Theo hwa.

Not far from the Juder Namjig was a namsarai seated on a lion, with a rat in his left hand and an upright staff in his right. The worship of namsarai is said to rest on a passage in the Tung choda king.

Let the position of these special lama divinities be noted. They are behind the Chan-t'an Borhan and Shakyamuni Borhan, in a gallery

where, though their position is honourable, it is still subordinate. On the lower floor are the two great Buddhist cyclopædias of theology, the ·Ganjur and Danjur, one on each side of the central figure. They are sacred books, and therefore wrapped in yellow cotton cloth. visitor sees a large heap of yellow bundles piled from the floor; which are the collections in question; there being here no bookcases. Images of Tsung-kaba and his two attendant lamas, of Maitreya, of Abida, and some other divinities occupy the centres of compartments. saw a large number of copper deities placed on the ground. In answer to enquiry we learned that they had been brought here, as to a place of safe keeping after the burning of Yuen-ming yuen. Of course the libraries were brought here for protection at the same time, and this explains why they are not in bookcases. The idols looked in piteous condition, seated in rows on the ground, and treated evidently with respect, but that only of a secondary sort. In the hall of the three Buddhas we saw a drinking skull, half full of arrack. It was bound with copper round the edge. The bones of the face are entirely removed from such drinking vessels; the crown, back, and part of the sides only being retained; and the sutures are plainly visible outside. This rested on the first stool on the east of the sacrificial tables placed in front of the three Buddhas. It was consequently close to the seat of the most honoured lamas next to the presiding gegen; the gegen or chief lama, personating Buddha, sits in a chair in front of Buddha's image and facing south. The attendant lamas, meeting in this hall to conduct daily service each morning and evening, sit—as in other monasteries on low seats well cushioned, and with red stools before them, on which are placed their liturgical books. Near the skull are two horns about eight feet in length, capable of extension like a telescope. They rest on the ground while being played, and a deep sound is caused by hard blowing. The skull is said to be spoken of in the Doshida king. Perhaps a reference to that work would solve the mystery connected with the use of this repulsive drinking cup. Doubtless it indicates victory over some enemy of the Buddhist faith.

In the courts and paved passages which surround the halls of the Chan-t'an Fo and the Three Buddhas, the pilgrims of successive ages have—by kneeling and prostrating themselves—worn deep and broad furrows in the stones. Each vies with the others in that zealous devotion which will not allow them to pass from one image to another without a prostration, repeated for the whole distance. To prevent ease of access, four locks are placed on each door, and the keys are kept by separate lamas. Thus four lamas must be present whenever the door is opened for the pilgrims. Our own entrance was much facilitated by the opportune arrival of the Alashan gegen, who, richly

dressed as he was, and high in station, could not be kept long waiting. The prince, called Ping-t'eu wang, seated in a red cart with the wheels placed at the back, left the temple with a large retinue as we reached it.

The sacred dance—called ch'am harain—already referred to, is in fact a Buddhist play. In the great ch'am eighty lamas appear. Maitreya is carried round the temple, and those who follow the image are supposed to express by doing so, the desire to follow that divinity after death in the regions of the departed. Twenty-one lamas represent the twenty-one metamorphoses of Dara. Namsarai, Erlig han, Yamandagan, and Mahagala are all personated. There are three representatives of the local deities called Gajir in ch'agan ubegun (white old men of the land) who rule over land and ensure prosperity to those who pray to them. Four lamas represent Asuras, and eight children as many butterflies. They have copper tubes on their fingers with which they imitate the leaping restless motion of the butterfly. Yamandagan has nine metamorphoses, so that he needs that number of lamas to personate him. They are called the nine dogshida. Beside these a deer (bog*) and some other animals are represented. Monstrous masks assuming the required shapes are worn by the lamas who take part in the masquerade. The object is to pay respect to Buddha.

There is also a small ch'am. It is in honour of Milai Bogda, a Tibetan lama who lived six hundred years ago. He was a remarkable hermit who dwelt on the mountains, wore his hair and ate grass. Legendary tales about him are rife. For instance, it is said that some archers would have shot at him, but repented of their purpose on learning his true character as a Buddhist anchorite. Thirty lamas are a full complement to perform this play.

These plays, resembling the mysteries of mediæval Christianity, and of Persian Mahommedanism at the present time, are highly popular. The broad pavements are thronged when they are performed. They constitute one of the curious sights of Peking, and are interesting as illustrative of the ancient processional dances of the old Asiatic religions. The entire absence of exertion and of rapidity in movement, the slow minuet step, the attention paid to costume, the religious character of the masqued personages, the entrance of divinities into a dramatic scene where they walk in procession with representatives of the animal tribes, are all characteristic of these religious plays.

The coincidence of the Mongol bog with the English "buck" is an instance of a large number of the most remarkable correspondences, the relics of a time when those races, which now speak in words strange and difficult to identify, had a common language and a common religion.

SHEN AND SHANG-TI.

By REV. B. HELM.

DOUBTLESS some of the readers of the Recorder desire to see inscribed over the "Term" question, "Requiescat in pace;" and if I thought the following remarks would tend to widen the breach, I should cease ere I had begun. For although I feel a deep interest in a question involving the name of God himself, and also so much of the unity of work and economy of means in publications for this people, I feel a yet deeper interest in that "unity of the spirit," which at once testifies to the world the divine mission of Christ, and the divine origin and nature of the Christian religion. And believing that though there is a difference of suitableness in terms, they are still to the Chinese much what we make them by explanation, I am willing to accept whichever term, 神 Shen, 神 明 Shen-ming, or 1 密 Shang-ti, the body of missionaries can agree upon. The following observations are elicited by the letters of Messrs. Muirhead, Ross and Roberts, in the May-June No. of the Recorder, and by a late circular,-The Name of God in Chinese, by John Chalmers, A.M. For some time I have felt that, as Mr. Roberts has suggested, the classics alone cannot, and should not decide this question; but that the popular language of this generation, which also moulds that of the succeeding one, together with their religious literature, should have more weight, than it appears to have had, in the discussion. Why are some of the ablest scholars of the west now revising King James' Version? Is it not because the language of the 17th century is not so suitable for a version as that of the living generation? Would any translator now go to Chaucer for phraseology in which to translate the Bible for the use of the 19th century. Language grows and changes with the age; and terms once eminently suitable, may be less so now than those which formerly held an inferior position.

If \(\Delta\) Shang-ti was originally the designation of a monad, it does not follow either that this monad was the true God, or that the term is the most suitable one now to designate the God of the Christians, and to represent the various objects of heathen worship.

Mr. Chalmers, after enumerating a number of Shang-tis, says, "Here therefore the necessity of correcting names is most urgent and imperative (on the Chinese themselves. And here also is a full and sufficient justification of our use of 1 for 'gods' in the first commandment, and through the Scriptures)." True, the term now has a more extended use than it once had, but this has only injured its claims to be a suitable term to represent the monad of Christians (and this is

the strong argument in its favor), while it is still not comprehensive enough to be a generic term, the correlate of *Elohim* and *Theos*, which are applied, not only to God, but to "all that are called gods" among the heathen.

If the first commandment is rendered by 上帝 Shang-ti, it reads to a Chinaman thus:-Thou shalt have no other Shang-tis before me." He replies with irresistable logic, "I will then cast off my ten or a dozen Shang-tis, but this in no wise forbids my worshipping as many other shen and kwei as I desire. It is vain to reply, "There is but one Shang-ti." "True," he says, "I have but the one,"—though he may be worshipping many shen. But this point has been made before, and by referring to the old discussion in the Chinese Recorder, more will be found than I can or care to say. On page 4 Mr. Chalmers says, "In China the classics of the Confucian school make frequent mention of the High-God (or high-god). In the Shoo it is said '(Shun) sacrificed specially in due from to High-God' &c."—"On a comparison of dates we find that Shun's sacrificing to High-God, and Abram and Melchizedek's service of the Most High Elohim were separated by little more than a hundred years. Therefore, since the Elohim of the West, and the High God of China are both undoubtedly defined to be Lord of heaven and earth; since the words 'Most High' and 'High' are here identical in meaning; Elohim and Ti (God, sovereign) both originally denote one having authority, how can there be any further doubt about the common origin of the two titles? This is the High-God whom sages and worthy men have spoken of from the remotest antiquity." Let us examine the force of this syllogism. At a much later date, and not seperated by even a hundred years, we find the Phænecians and even some of Israel worshipping Baal, while Elijah and the seven thousand faithful ones worshipped Elohim. Then Elijah's service of Elohim, and the imitators of Jezebel's service of Baal were contemporaneous. Elohim and Baal are both defined to be Lord of heaven (Augustine on Judges), "a designation of the highest being among a great part of the Semites, as the nomen numinis, like el, which see." (Fuerst, Heb. and Chal. Lex.) Since el and Baal both mean "mighty" and thence "God, Lord, sovereign;" since both terms are used by descendants of the Semite family, "can there be any further doubt about the common origin of the two titles?" The titles may be the same, but the object of worship quite different. Let Elijah's ridicule of Baal be the answer. In a word,—the conclusion is not contained in the premise. In much the same manner would Zeus be proved to have been originally the Elohim of the Greeks, when they emigrated from their Aryan home contiguous to Abraham's native country.

Mr. Muirhead, arguing from the etymology of theos (veoc), deva and

deus, finds their analogue in \mathcal{K} T'een, or avoiding this materialistic term, in the classic equivalent \mathcal{K} Shang-ti. But Zeus $(Zev_{\mathcal{S}})$ was also a name of the sky-like dyaus; and from Mr. Muirhead's premises we should certainly have expected the apostles to have chosen Zeus $(Zev_{\mathcal{S}})$ instead of theos $(\partial eo_{\mathcal{S}})$ as the representative of the Hebraist idea of the monad. For says Max Müller:—"Nowhere again have we seen the original character of the worship of Zeus $(Zev_{\mathcal{S}})$ as the god, or as he is called in later times, the father of the gods, as the god of gods, drawn with so sure and powerful a hand as in Welker's Mythology." "When we ascend with him to the most distant heights of Greek history, the idea of God as the Supreme Being stands before us as a simple fact.

Next to this adoration of one God, the father of heaven, the father of men, we find in Greece a worship of nature. The powers of nature originally worshipped as such were afterwards changed into a family of gods, of which Zeus became the king and father; Zeus being originally the name of the sky, like the Sanskrit dyaus, became gradually a proper name."

Again, Müller in solving the mythological cobwebs in which Jupiter became involved, says that instead of being the son of Kronos (Kpovog), "Kpoviav, Kpovidne were used in the sense of connected with time, existing through time. It was a name fully applicable to the supreme God, the God of time, the eternal God. Who does not think of the Ancient of days?"* Yet although Zeus was originally used for the sky (as 天 T'ien and 上 常 Shang-ti may have been), for the eternal God, Ancient of days, the Supreme Being, one God father of heaven, father of men, the highest in the Greek pantheon, still the inspired writers did not select this term when they wrote, whatever they might have done had they written in those ancient days. And so, whatever may have been the original use of Shang-ti, I should prefer to follow the example of the New Testament writers, and select, as Mr. Roberts so well points out, the analogue that expresses the generic idea of an object of worship. Mr. Chalmers objecting says,—to say Do we find such in shen? "'Thou shalt have no other spirits besides me,'...amounts to much more than putting away the false,—it means that all (spirits) good and bad alike are not to be permitted to exist." This seems to me a non 1st. To translate the term "spirit" without proving this to be its true and only meaning, is an unintentional begging the question. This point will be noticed further on. 2nd. It overlooks the gist of the first commandment, contained in "have." "Thou shalt have no other gods before me," does not mean no other gods are to be permitted to exist; none ever did, and by virtue of the true definition of "God,"

^{*} Chips from a German Workshop, vol. ii, pp 75. 151, 155.

none can ever exist. The force is: Thou shalt not worship, honor or depend on any other being, real or imaginary, as a creature must worship and depend on a Creator. Hence covetousness is styled idolatry; because it dethrones God and places earthly treasures supreme in the affections and desires of the creature. Therefore, granting, for argument's sake, that shen means "spirit," and only "spirit," still all that the command prohibits, is the honoring and worshipping of any spirit other than the one styled pre-eminently the Lord thy God (Spirit); and in no way does it impugn, but rather implies the existence, or supposed

existence, of other spirits.

Spirit being adopted as the term by which we express our idea of God, it is perfectly admissible to speak of "a true" and "a false" spirit,* no allusion being made to its essence as a spirit. It is still the άλιθίνον πνευμα as to his order of being, authority, and worship due him, though the others might also be so styled in reference to a real as opposed to an imaginary existence. But is "spirit," in the sense many understand the term is shen, its only meaning? Both the literature of China, and the usus loquendi of the living generation, for whom we translate, will, I think, sustain the rendering "god." And should others still insist on rendering it "spirit" in all cases, it will be by doing violence to the use of language, ignoring the fact that the Chinese use this word to answer to the term "god" in other languages, though the radical meaning of the word be "spirit." It could be used just as well for God as the Manitao, "Great Spirit," of the North American Indians, provided some other word is found by which to render spirit in other connections than where God or gods is meant.

In the 論語 Lun yu, book ii, we have 祭 如在 Tsi ju tsai, 祭 神 如 神 在 Tsi shen ju shen tsai. Chu-fu-ts in explanation says, "Tsi ju tsai is the worship of ancestors, and is supreme in filial piety (王 於孝 wang yu hiau)." But the latter clause he interprets as "the worship of (外神 wai shen) outside deities;" and moreover, since it is supreme in veneration (王 於 敬 wang yu king), it naturally points to other than ancestral worship; and both heathen and Christian teachers say Chu-fu-ts means "all the P'u-sah (菩薩),"—a term used in common parlance, in this seat of Budhism, to represent all deities. In a hien of this fu, I saw a tablet over the main entrance of a temple inscribed 神明如 \$ Shen ming ju kien. The plain meaning is, that the deity adored there is as clear and perspicacious, as a mirror. This would be the natural reading in such a place, however else it might be rendered. In a native dictionary I find 祭 tsi defined 言人事至於神也, "All the duties of man with respect to the Gods." Here spirits might be inserted, but it evidently refers to all the objects of sacrifice known to

^{*} See Mr. Ross' article in May-June No. of the Recorder.

the Chinese; and even if the spirits of men are included, they are worshipped as were the deified ancestors of the Greeks and Romans. Theos is defined "God, a demigod, hero," just as 岳飛 Yoh Fi and 日常 Kwan-ti are regarded by the Chinese.

Furthermore, the term is used as an adjective, where "spirit" cannot possibly be its synonym. A native lexicon defines 陰陽不測之間神 Yen yang pùh tseh che wei shen, and 聖而不可知之間神 Sheng urh pùh k'o ch'e che wei shen. "The yen and yang which are incomprehensible are called divine;" and "the wise or holy one who cannot be known is called divine,—god." How would "spirit" or "spiritual" here distinguish the sheng from any other man, who equally has a spirit, and is spiritual?

Turning to consider its popular use in this city and province, probably the most given over to the worship of Budhist and Taoist deities of any of the eighteen; -when I came to Hangchow, from another city, I used the term 上帝 Shang-ti. One day when sitting at the city gate, I found that a countryman interpreted my term Shang-ti to his less intelligent companion by in By Shen-ming. Since then I have found that this is the term in common use here and at Ningpo among the natives. It is used I suppose, partly, because at Ningpo the character sound of A jing and it jing are the same, while in Hangchow, both in speaking and reading they are pronounced alike sen; and partly because they have a foundation in Chinese literature. The term is found in a dictionary, the 設 女 Shwo-wan, of the 1st century, and in other books. A converted native told me, that before he became a Christian, he regarded the P'u-sah as the localized gods of the temple; but he had only a vague idea of the shen as the deities above. What are the Tsao-s shen? Not only the spirits, but the presiding deity of the cooking-range,—"the kitchen god." And contrary to the view expressed in the May-June Recorder, the term shen is either singular or plural. This would be the prima facie inference from the undeveloped nature of the Chinese language, where parts of speech, number, &c., for the most part, are understood rather than expressed. And it is about as common to hear a native speak of na ih wei shen (那 - 位 神), as to hear him speak of ih tseh ho luen ch'wen, "one steamer." And not only is it so used in the patois, but a native dictionary says 上帝天神之也 Shang ti t'ien shen che yay. "Shangti is the heavenly god, or god of heaven." Now, if the heavenly Shang-ti is one, Shen is singular here. Furthermore, there is not the impossibility of joining the tsen and it shen that some suppose. The native helpers continually so use it, which could not be the case were it a plain violation of the idiom of the language. A heathen teacher. hypercritical of Christians, says there is no more incongruity in this union than in E I teen wang and E I wei wang. To-day I heard

a heathen say to a native helper, "I know,—it is 玉皇大帝 Yuhhwang ta-ti." "No," he replied, "you mistake." "Yes I understand,you are speaking of A in Tsen-shen." He also spoke of tsen and kia P'u-sah,—terms often used as the equivalent of Shen. It is true, as Mr. Chalmers claims, the combination I in teen-shen is not found in the classics to represent god; and it would have been surprising had it been otherwise. True, the term I tsen-shen has been seen written on a shrine of the god of wealth. But this is an anomaly. I believe the Greeks never spake of their gods as ψευδοι or αληθινοι; and wevoo deor is not to be found in the lexicons I have consulted. But they used ranoveor and ranor-Saiper "evil gods" and "evil deities," just as the Chinese distinguish their deities as IF cheng and \$\$ seay, "upright" and "vicious." Both nations regarded their gods as having real existence, and it would be surprising to have found them speaking of them as L tsen and 假 kia. But when Christian writers came to speak of those deities, they did not hesitate to join vevoor and deor; and we can equally as well do what the Chinese did not usually do,-join tsen and @ kia with in shen. Is there another term that we can use for "spirit," if shen be employed to render "God?" That shen and ling () are interchangeable at times, no one doubts; but that they "only differ as parts of speech" is far from evident. When an idol is made, a hole is left in its back, through which a serpent, or other object, is This is called in the local idiom 把他一个重 pa ta yih ko ling. The Taoists say that one who has purified himself till his ling (spirit) issues from the top of his head, and becomes at least the size of an infant, is a genii. Here verily the word is a substantive and the spirit is a reality only too material, as any one who has seen the picture can testify. The ancestral tablet is called ling-wei (電位) or ling-p'ai (重度), and the worship of the departed is kong-tswen-ling. The tablet is the seat or throne of the shen or ling, which is the nvevua of the departed and the worship is of the ling (πνευμα,—spirit). The natives speaking of a man near death, as he grows unobservant of surrounding objects, say: 他 出了 重 ta chǔh leaou ling, "his spirit has gone forth from him;" in all which places ling is the same as hwen-ling (), the πνευμα which dying Stephen prayed the Lord to receive. And as πνευμα needs only the prefix αγιος to make it "Holy Spirit," so ting needs only sheng to make the exact equivalent. Then whether the classic literature of China sanctions the use of ling or not, we find the usage of Taoists and others of the present generation in central China does. Therefore we have a term for "spirit;" and Shen or Shen-ming is left free for use in rendering "God." Shen then has this advantage,

^{*} Shen-ming is preferable to render "God," and shen for "gods," I think, as the former is not used of animal spirits, ancestral worship, &c. while the latter includes almost everything that is worshipped.

—it is used not only to designate "spirit," but also for "a deity" or object of worship when it is immaterial, as far as the context of the writer, or the mind of the speaker is concerned, whether the being be a spirit or not. And yet the use of the character in other places, would naturally indicate that the object of worship is a spirit. Thus we get the analogue for Elohim and Oco; and it is the most generic term known to the Chinese for objects of worship, including all from the kwei-shen up to Shang-ti, the head of their pantheon. And so far from this position of Shang-ti justifying us, as I understand Mr. Muirhead to argue, in choosing this term, it becomes an objection. A native once objected on this ground to the religion, that only the emperor could worship Shang-ti (unless it be at the new-year). Let us rather then select a term that the entire people can employ, without violating the rules of their heathen government.

I cannot better answer Mr. Chalmers' interrogation,—"how can Spirit be a fit substitute for the excellent name of High 'God?'" than to say, that if the term Shen or Shen-ming, while containing the idea of "spirit" in a substratum, also expresses that of "deity;" like the beautiful term Manitao, "Great Spirit," of the North American Indians, it is pre-eminently suited as a definition of "God," who "is a spirit." And when he says,—"Our earnest wish is that Western Scholars who worship the selfexistent and everlasting Lord, would come to an agreement as to his most excellent name, and not perpetuate division for the sake of a mistaken and vague term like 'True Spirit.' Why not rather all use High God which everybody knows?" I reply heartily, -Let us have agreement. But I am reminded by the term "everybody knows," of an anecdote told me of two worthy brethren in Ningpo. When one had finished preaching to an audience, during one of their tours, the other asked: "Friends, what has my brother been preaching to you?" The reply given was,-Exhorting us to go and worship our Yuh-wang ta-ti (玉皇大帝), just put up in the new temple near by. The same might have occurred with those using the other term; but it illustrates a fact patent to every preacher, that all terms to a heathen must have a Christian idea infused into them by explanation. And therefore while I prefer Jehovah transferred to Chinese, where it exists in the original, and Shen or Shen-ming for "God," and "gods," I am free to accept Shang-tifor such phrases as "Most High;" and, though not viewing the question as indifferent, yet since God has set his seal to the labors of those using both Shen and Shang-ti, I cannot regard either one as teaching idolatry; and for the glory of the God of unity and peace, will still prefer one, but consent to accept either that will unite the missionary body.

LINES ADDRESSED TO A GENTLEMAN,

WHO SAID HE WOULD "GIVE FOUR OR FIVE YEARS MORE TO STUDY,"

BEFORE HE ENTERED THE ARENA.

BY A LADY.

Rise! for the day is passing,
And you lie dreaming on;
The elders have buckled their armour,
And forth to the fight have gone.

A place in the ranks awaits you; Each man has some part to play; The Past and the Future are nothing, In the face of the stern to-day.

Rise from your dreams of the future, Of gaining some hard-fought field, Of storming some airy fortress, Or bidding some giant yield.

Your future has deeds of glory,—
Of Honour,—God grant it may!
But your arm will never be stronger,
Or the need so great as to-day.

Rise! if the Past detains you,
Her sunshines and storms forget;
No claims so unworthy to hold you,
As those of a vain regret.

Sad or bright she is lifeless ever,—
Cast her phantom charms away;
Look not back, save to learn the lesson
Of a nobler strife to-day.

Rise for the day is passing;
The sound that you faintly hear,
Is the enemy marching to battle;
Arise, for the foe is near!

Stay not to sharpen your weapons,
Or the hour will strike at last;
When from dreams of a coming battle
You may wake to find it past.

June 18th. 1876.

Correspondence.

Orthography of Chinese Words.

DEAR SIR :-

Allow me to second the suggestion about uniformity of spelling, made by Dr. Williams in your last number. The confusion in the matter of spelling Chinese is waxing worse and worse; and truly, to have peace at any price on this question would be better than the present condition, in which every man's hand is against his neighbour. There are diversities of pronunciation in all languages in the world, but this does not necessitate diversities of spelling. Let us tend to uniformity, and not to endless diversity. Let individuals yield up their idiosyncrasies for the good of the community. When a member of parliament or a president has to be elected, every citizen does not nominate himself; but a few of the most likely men are put forward; in order to narrow the question of who is to be the one. Why not nominate Morrison, Williams and Wade, as candidates for the leadership in spelling? Until the final decision is known, each writer might state—the first time he introduces a Chinese word—whom he follows; thus "shan (Williams)." Dr. Williams is too modest to nominate himself, and puts up Morrison. I beg to suggest that Dr. Williams' Syllabic Dictionary (subject of course to correction, and with ow or ou substituted for eu) be made the universal standard. A small spellingbook might be published for the convenience of those who do not possess the larger work; and in this the mistakes in individual words might be corrected. If only the missionaries would agree to this—leaving others to follow Wade—they would be rendering a great service to the public. Yours, &c.

JOHN CHALMERS.

Missionary Statistics.

DEAR SIR :-

Allow me through the columns of the Recorder, to address a request to all missionaries. Would the brethren think fit to send a census of their work to the Recorder annually, at the time the censuses are made out, and sent home? It would be very satisfactory to see the annual results at the different stations, and to know the exact numbers of Protestant missionaries labouring in China, as well as the numbers of Protestant Christians. It would form a topic in the Recorder to which all missionaries no doubt would look forward with interest.

Yours truly,

R. LECHLER.

Hongkong, October 17th, 1876.

Terms used by native Christians.

MR. EDITOR :-

In the account of the offering of a prize for essays at Canton which is given on page 69 of this year's Recorder, there are some inaccuracies which it appears desirable to correct before the close of the volume. We therefore request that the following statement be published in the No. of the Recorder for November-December. Whilst the offer of the prizes was made by the Canton missionaries, it was open to native Christians in the whole province; and a large number of the essays were from Hongkong and from the German missions in various parts of the province.

Of the forty-two essays which were handed in, thirty-six of them were written by persons connected with misionaries who use Shang-ti. Of the four essays which received prizes, the first and fourth were written by the same individual, who is a preacher of the London Mission at Hongkong. The one which received the second prize was written by a teacher in the employment of the American Baptist Mission. The essay which received the third prize was written by a preacher of the American Presbyterian Mission.

In the first prize essay, shin is used in the sense of "gods" in speaking of the gods of Canaan and Egypt. In the second and third essays, Shin and Shang-ti are used interchangeably. So far as we know, all the other writers followed the usage of the mission with which they are connected.

While making this statement we exonerate the writer of the letter in which the account occurs, from any responsibility for the inaccuracy. We desire to correct the statement, because of the effect it has had upon some minds, as stated on page 217 of this year's *Recorder*.

Yours very truly,

R. H. GRAVES. A. P. HAPPER.

Hangchow Missionary Association.

DEAR SIR :-

The Association met a few evenings ago, to hear and discuss a translation of the tract in the trace of the tr

The tract presents the aim of Christianity as the instruction of the nations of the world; and shows that there are corresponding features (亦相合老地, 如h seang ho chay yay), between it and Confucianism; that as far as the social relations, right government in the family, or in the state, and other social and moral virtues are concerned, there is no conflict between the two; but that a knowledge of God,—of monotheism,—of immortality, and forgiveness, is peculiar to Christianity, which must be preached everywhere under heaven.

One of the points on which the two systems come daily into most irreconcilable conflict, is the duty of "filial piety;" which duty in China is performed in great part by sacrificing to departed ancestors. By very extensive quotations from native standard books, it is clearly shewn that the practice of sacrificing to the dead, if not ignored, is certainly not enjoined by the early sages, who made "filial piety" to consist in serving, working for, ministering to, and nourishing one's parents, cultivating one's own character, and being careful about the conduct; while they laid no stress, or almost none, on sacrificing to the dead; "that Confucius" as well as other worthies "regarded sacrificing to the dead as false, or useless, we can see; but where pray can we see, that they regarded it as the equivalent of filial piety." "Moreover that 'filial piety' does not consist in sacrificing to the dead, we can still more clearly see in Mencius, who says:—'There are five things called unfilial, and three in which the superior man delights;' but makes no mention of sacrificing (among them)."

Two of the cases used to shew the estimate placed on filial piety by the ancients are too characteristic not to be given: "Wang Tsiang thawed the ice with the heat of his own body, in order to catch a fish for his sick mother. Mang Chung, when his mother was sick in the winter, and wanted fresh bamboo sprouts, went to the woods and wept till the sprouts sprang up." Such arguments may seem strange to us; they are however regarded as solid by the Chinese, and are quite as sound even in our opinion as some used by the early Christian fathers.

The rumours about foreign missionaries taking out eyes, hearts, &c. are also passed in review. It says, among other arguments of a like kind, "There must be at present in China not less than a myriad of native Christians of all kinds; some of them have been excluded from the church for bad conduct much to their chagrin and displeasure. If these reports about gouging, &c. were true, they would certainly come from the disaffected Christians; but no church member, or any one who ever was a church member has ever been known to make the charge.

Moveover the expenses for hospitals, schools, chapels, &c. must be several tens of thousands of dollars a year, while the natives who die can be only ten or more annually. To take the eyes &c. of these ten or more Christians and work them into medicine, which they give to the Chinese at an annual expense to the home societies of several tens of thousands of dollars, would be a practice which it is scarcely possible to think that there are big enough fools in China to believe in."

The tract is interesting as showing in some measure the extent to which arguments may be found in the writings of the early Chinese sages, for combating the superstructure of superstition and folly erected by their successors. It would perhaps be too strong, though certainly not without an element of truth, to say that the writings which the Jews held sacred and classic about eighteen hundred years ago, were not more capable in proper hands of being used for the overthrow of Jewish superstitions, than are similar writings in the hands of the Chinese at present, of being used for the overthrow of Chinese superstitions.

In the tract, Shang-ti L and Shin it are used with about like freedom and frequency for "God." Shin it is used for "God;" "gods" "soul," and "spirit." Ling is used for the "human soul," "intelligent" and "a coffin," or the curtain or covering of a coffin. So the tract, though written by an educated native Christian, who was at liberty to use what terms he chose, has not done much towards settling the "term controversy."

There are some misprints, and some illustrations, as e. g. the two given above, that would not be regarded of much value by foreign readers; and some pointless arguments, which need not be published in your journal, as the writer of the tract would not see them there. But notwithstanding the above-named blemishes, which may perhaps be corrected in the next edition, some of the members of the Association thought it the best calculated to promote the ends designed by tract distribution in China, of any tract that has yet been read; and we can cordially recommend a perusal of it to your readers.

The following however embodies all that the Association would

adopt concerning it:-

Resolved: "That while the tract is needlessly complimentary to Confucianism, and while it uses some illustrations that would not be accepted by foreigners; and perhaps some arguments that should not be accepted by either foreigners or natives; yet we regard it well calculated for Chinese readers, especially the educated classes who may have been influenced by the rumours inimical to Christianity."

S. D

Hangchow, December 4th, 1876.

The "Terms."

DEAR SIR :-

In order to show my opinion on the question of "Terms," will you please publish the following doxology and oblige,

Yours truly, T. P. CRAWFORD.

膜	被	谱	il de i
美	美	美	美
.	*	那	上
位	重	龢	帝
•	天	天	天
位	事	3	3
神	氣	子	父

Tsán mei Sháng-té T'ëen Shing Foó; Tsán mei Yay-soo T'ëen Shing Tszè; Tsán mei Shing Ling T'ëen Shing K'è; Tsán mei san wei yih wei Shin.

The Yih king

DEAR SIR :-

In Dr. Eitel's attack on my translation of the Yih king, and on myself personally, which appeared in the last number of the China Review (September-October), that writer expresses dissatisfaction at my not having printed a much larger work. The imperial edition of the Yih king consists of sixteen volumes, and nothing would give me greater pleasure than to translate the whole, if Dr. Eitel will supply the funds for printing. I would however recommend caution to the editor of the Review on this point; for, if the printing of only one volume has had the effect of bringing on such a paroxysm of wrath, what dreadful consequences might not have ensued if I had printed two or even three volumes!

1. "'Shangti'" says Dr. Eitel, "is referred to in two brief almost identical passages as being sacrificed to by Kings and Sages, but there is not one syllable in the whole book identifying him with Heaven or the K'een diagram." If Dr. Eitel had stated that the designation "Shang-te," as applied to the framer of the world, only occurs in the two passages referred to, he would have expressed himself accurately. This designation is mentioned in these two passages because they record acts of ancestral worship, and "Shang-te" is the first ancestor of the line of emperors. Confucius tells us, that when the ancient kings sacrificed to "Heaven and Earth," they thus served "Shang-te." The object of the worship of the ancient kings therefore, is the animated "Heaven and Earth, under the designation "Shang-te;" and hence these designations are interchangeable. In the Le ke, vol. i, where all the objects worshipped by the emperors throughout the year are enumerated, the first mentioned are "Heaven and Earth;" but the designation "Shang-te" does not occur at all. Also, in the enumeration of the objects worshipped by the emperor at Peking, the designation "Shang-te" does not occur; he is worshipped under the threefold division of his substance (氣), viz. "Heaven, Earth, and Man." How Dr. Eitel therefore, could venture to assert that "Shang-te" is referred to in two brief passages, when he is mentioned as the sole generator of the world under his designations

"Kheen," "Heaven and Earth," "Mind," &c. &c. is surprising; and shows clearly his inability even to understand the book he ventures to criticise.

Confucius states that "Kheen is Heaven, and hence he is styled Father." Khëen therefore is Shang-te. But Dr. Eitel evidently ignores all statements coming from Confucius and his school, for he sets them all down as "amateur sinologues." In the Review for July-August, 1873, the Dr. ranks under this head all who hold that Tae-yih (*\(\frac{1}{3}\)—) is a designation of chaos. The philosopher Shaou Pih-wan says: "The appellation Tae-yih (*\(\frac{1}{3}\)—) means the subtle and coarse air when chaotic and blended together as one, before its division." The division of this * - or chaos in the formation of the world is thus mentioned by Confucius, as translated by Dr. Medhurst: "Thus it is that ceremonies must date their origin from the *- Supreme One; he dividing, constituted heaven and earth; revolving, he produced light and darkness," &c. † Clearly then, Confucius and his followers are all "amateur sinologues" according to Dr. Eitel. And who can wonder at this, when all these philosophers seem to be infected by that "craze about chaos," and all talk that "gibberish," which the editor of the Review told us some short time ago, in piteous accents, is quite "sickening" to him! That delinquent Confucius too, it will be seen here, tells us the * Tae-yih is both masculine and feminine, thereby actually turning Shangte into an hermaphrodite, contrary to Dr. Eitel's protest against the use of so "hideous" an epithet!

2: "If" proceeds the Dr. "'Ti' is identical with Shangti, then the fact that 'Ti' issues forth in the Chin diagram proves conclusively that 'Shangti' cannot be identical with the K'een diagram," &c. Surely Dr. Eitel does not think it necessary to prove by severe logic, that the soul is not identical with the body? The Kheen diagram consists of six strokes on paper, representing the material heaven, which is Shangte's body, which Kheen or Shang-te's rational soul generates for itself, as Choo-tsze distinctly states. Thus the animated Kheen or Heaven is Shang-te, body and soul; and these two parts of Shang-te can neither be separated or pronounced "identical." The late Dr. Med-hurst in his *Theology of the Chinese*, translates the above passage thus; "The # (Supreme) Ruler issues forth under the Chin diagram" &c. and yet, that learned writer, in the Chin. Rep. vol. xvii, p. 630, states also that one of the various appellations by which "Heaven or the divinity is known to the Chinese" is the Kheen. Dr. Eitel therefore evidently does not yet fully comprehend the subject on which he ven-

tures to write.

Here again then we have Dr. Eitel's bugbear, the great hermaphrodite who generates all things from and within himself; for, we are told distinctly that "Kheen-khwan is the # (Shang-te) who governs all things;" and every one knows that Kheen is Shang-te's masculine portion, and that Khwan is his feminine portion.

3. Dr. Eitel objects to my translation of 至神 on p. 318. This passage,—he remarks,—consists "of three parallel sentences, and the parallelism (of 至 精 most subtle, 至 雙 most changeable, and 至 神

Lib-king, Introduc., p. xiv.

most spiritual) is so prominent here, that, we venture to say, no one acquainted with the structure and idiom of the Chinese language will see in the term 'chi shin' anything but an adjective-'most spiritual." Now, in the first place, Dr. Eitel's parallelism, even if correct, would prove that 至神 che shin ought to be translated "most divine;" for shin never means "spirit" or "spiritual" under any circumstances. But, to translate this word as "an adjective" here, would render the whole passage unintelligible; for, according to Dr. Eitel the sentence would run thus, "If it were not for the most spiritual of the universe inherent in it, how could it accomplish all this?" What sense can be attached to such a statement? The "most spiritual" what, of the universe? I shall merely quote the translation of this passage by the learned Jesuit Regis, who, although considering with Dr. Eitel that shin means "spirit," yet in direct opposition to Dr. Eitel's remarks about "structure and idiom," properly translates that term as a substantive and not as an adjective; e. g. "Si non est summus earum spiritus, quis est qui facere possit?" p. 510.

This shin which is here said to be inherent in the universe, is stated to be inherent in the a k'e or "air" from which all things are made (p. 303), and to pervade and adorn the myriad of things (p. 363). This is the parallelism which must be observed in translating the passage, and by no ingenuity can shin be made an adjective in these two passages just quoted. Dr. Eitel's parallelism is inaccurate; for, the phrases "most subtle," and "most changeable" refer to the diagrams as used by the sage; whereas, in the third sentence, the character * k'e or the "air" of which the universe is made, is the subject treated of; and the origin of the power of this air is said to be the The che shin inherent in it; that is to say, the shin inherent in the Yin and Yang air (p. 303); and the Shin who by his presence "adorns the myriad of things;" and who is the Shin, Theos, or Deus κατ' ἐξοχήν of the whole PAGAN world, in consequence of whose presence as the Supreme Soul of all, Choo-tsze styles the world "a most Divine thing" (至神 che shin). In fact, all teachers and scholars whom I have consulted, declare that there is nothing in the whole range of the classics to compare with this indivisible Unity,—the one incomprehensible, omnipresent Shin.

4. As to the interpretations I have given of R Beang yue, &c., if Dr. Eitel will refer to the imp. ed. vol. i, p. 4, and to the Hankow ed, vol. i, section i, p. 4, he will see that I am perfectly correct in my

statements.

5. In Dr. Eitel's remarks on what he calls my "amusing blunder" about the "Ancient Historical Classic," he ignores the fact that I merely translated the words of the Chinese historian, who states that the Shoo was given to Fuh-he, as well as the diagrams (Introduc. p. ix, note). Does Dr. Eitel then think for a moment, that the Chinese historian meant to assert that the Shoo, which he states was given to Fuh-he, was the Shoo said to have been completed by Confucius? The fact is, that the Shoo is mentioned three times in history: 1st, That given to Fuh-he, which classic doubtless contained the history of the world down to his own time, from the times of the "Three Emperors;" 2nd, That given to the emperor Yu, which doubtless contained, with other matters, an historical notice of the emperors from Fuh-he down to his own time, and which will be found in the "classic" which Dr. Eitel had before him when he wrote his article; while a portion is incorporated in the next, viz. 3rd, The Shoo completed from ancient manuscripts, and ascribed to Confucius. Thus we have a threefold historical classic, partly given to Fuh-he, partly to Yu, and completed by Confucius; and in mentioning the "Historical Classic" alluded to in my note, I purposely inserted the word "Ancient," lest it should be confounded, as Dr. Eitel has confounded it, with the comparatively later one of Confucius. The care taken of these ancient Shoo appears from the fact, that a high officer was appointed to take charge of the historical records of the "Three Sovereigns and the Five Emperors." I wonder Dr. Eitel did not make his "amusing blunder" still more "amusing," by representing me as placing Confucius in the reign of Fuh-he, and as presenting to that emperor a copy of his own Shoo!

6. Of the same nature is Dr. Eitel's wonderful criticism upon the

6. Of the same nature is Dr. Eitel's wonderful criticism upon the translation of 頂, in which he confounds the ancient "button" worn by the nobles, and which frequently consisted of a costly gem, with that worn at the present time, and which was introduced in the present dynasty. If Dr. Eitel will consult the 吳那名賢圖傳播 Wookeun ming heen t'ob chuen tsan, he will find ancient "buttons" on caps

of all sizes and shapes.

7. Dr. Eitel, who is a perfect stranger to me, takes the liberty of informing his readers, that I deserted "the Shang Ti side on mythological grounds," and by "adopting a new term Chi-shin," &c. Here again, is the usual inaccuracy of this dashing writer apparent; for, in the first place, I ceased to teach the worship of Shang-te exactly thirty years ago; and as to the phrase Che-shin, I have never used it either in preaching, or in teaching, or in Christian books, in all my life. This is merely a personal matter, but as it is the second time that such statements have been made in print, I now give them an unqualified denial.

Lastly;—The following is a passage in the 暗室燈幕中實要錄 Gán shih tăng moo chung paou yaou luh, fol. 5, which at once puts an end to all attempts to explain away the like passages in the Yih king;保身立命〇五月十五日為天地交泰前後三天內夫婦巡古. This custom prevails throughout the empire; so that the whole population of China bears witness to the correctness of my translations of the passages in the Yih king with reference to 天地, or the male and female Shang-te. If Dr. Eitel was aware that this custom prevailed in China, then he ought not to have indulged in pointless personalities; if he was not aware of it, then his remarks were made on an insufficient knowledge of his subject.

December 5th, 1876.

THOS. McCLATCHIE.

The General Conference of Missionaries.

DEAR SIR :-

I send you a copy of the programme for the General Conference to be held in Shanghai in May next, with the hope that you may find room to insert it in the forthcoming number of the Recorder. The desire for the publication of a complete programme, with the days, and the names of the writers, has been expressed by many missionaries; and the Committee of Arrangements have thought, that by far the simplest and most effective way would be to print it in the *Recorder*, which is the natural medium of communication between missionaries in China, and is circulated also to some extent among the friends of missions in Europe and America.

The subjects are substantially the same as those already printed. The few changes that occur were made in compliance with the wishes of a large number of missionaries, and with the unanimous approval of the committee.

After the committee adjourned, and the results of their deliberations became known, the suggestions and criticisms that were offered from various quarters in regard to the programme, showed that a wide interest was felt in the approaching conference, and fully set at rest any doubts as to the propriety of calling the convention.

There was general regret expressed, that in the list of subjects selected, no reference was made to the opium question; and it was this widespread wish on the part of missionaries and the friends of missions, to have the subject discussed at the conference, that induced the committee to put it on the list.

Mohammedanism was also afterwards added, from a regard to the wishes of the missionaries in those parts of China where this system

Both of these subjects had been considered by the committee in Shanghai, and from the want of any very definite knowledge of the views of missionaries in regard to them, it was thought best to omit them. But the views which afterwards came to the knowledge of the committee, showed clearly, that the missionary body wanted the opium question brought before the conference, and Mohammedanism though of local interest was still shown to be important.

It will be seen that the writers for a few of the subjects have not yet been appointed. The selecting of writers has been one of the most difficult parts of the work of the committee. Some of those who had been appointed declined. Some who at first were unwilling to write afterwards consented. The subjects assigned to some did not suit their tastes, so well as others in which they were especially interested. A few of those appointed have left the field, and cannot be present at the meeting. This state of things has made it necessary for the members of the committee to keep up a vigorous correspondence both among themselves and with the missionaries in their respective fields, since they adjourned. It is hoped that the blanks will be filled up soon.

The aim of the committee has been to appoint writers for subjects in which they were particularly interested, and for the treatment of which they possessed peculiar advantages; and consequently we may expect at the approaching conference, essays, not composed of second-hand information and superficial experience, but the mature convictions of men and women who will present the results of years of toil and thought for the good of the people among whom we dwell. Were there no other advantage to result from the conference than to hear the views of yeteran missionaries on subjects that are intimately connected with the

moral, mental and physical good of the Chinese, this alone would amply repay all expenditure of time and money; and coming together for the glory of God and praying for His benediction, we may expect to receive spiritual blessings for ourselves and our work, that will be wide and lasting.

JOHN BUTLER,

Secretary of Committee of Arrangements.

PROGRAMME.

May 10th, 11 A.M. Sermon,—The Missionary Work. Rev. J. V. N. Talmage, D.D.

2.30 P.M. Election of Officers.

After the election. Address,—Prayer for the Holy Spirit in Connection with our work.

7.30 P.M. Prayer Meeting. Subject,—Entire Consecration essential to Missionary success. Rev. R. Nelson, D.D.

, 11th, 9.30 A.M. The field of labour in all its Magnitude. Rev. A. Williamson, LL.D.

Confucianism in relation to Christianity. Rev. James Legge, D.D. LL.D. Rev. C. Holcombe.

2.30 P.M. Taouism and Buddhism,—Popular Aspects. Rev. E. J. Eitel, Ph. D. Rev. J. Edkins, D.D.

, 12th, 9.30 A.M. Preaching to the Heathen, -Matter and Manner.

Rev. W. Muirhead.

Itineration, far and near, as an Evangelizing agency. Rev.

B. Helm.

2.30 P.M. Colportage. Mohammedanism. Rev. J. F. Crossette., 14th, 9.30 A.M. Medical Missions. J.G. Kerr, M.D. W. Gauld, M.D.

Feet Binding. Rev. L. W. Kip. Miss Woolston. 2:30 P.M. Woman's Work for Woman. Rev. A.P. Happer, D.D.

Mrs. Crawford.

n, 15th, 9.30 A.M. Relation of Protestant Missions to Education. Rev. R. Lechler. Rev. C. W. Mateer.

Day Schools,—Male and Female. Rev. E. H. Thomson. Mrs. Gough.

2.30 P.M. Boarding Schools,—Male and Female. Rev.S.Dodd. Miss Lawrence.

16th, 9.30 A.M. Christian Literature,—What has been done and what is needed. Rev. C. C. Baldwin, D.D.

Importance of a Vernacular Christian Literature,—with special reference to the Mandarin. Rev. C. Goodrich.

2.30 P.M. Secular Literature. Rev. W. A. P. Martin, D.D. LL.D. Rev. Y. J. Allen.

17th, 9.30 A.M. Standard of Admission to full Church membership. Rev. J. W. Lambuth. Rev. C. A. Stanley.

The Best Means of Elevating the Moral and Spiritual Tone of the Native Church. Rev. F. F. Gough. Rev. H. L. Mackenzie. 7.30. P.M. On the Duty of the Foreign Residents aiding in the Evangelization of China,—and the best means of doing so. Very Rev. Dean Butcher, D.D. Rev. J. Thomas.

May 18th, 9.30. A.M. Self-support of the Native Church. Rev. J. Goddard. Rev. S. L. Baldwin.

The Native Pastorate. Rev. H. Corbett. Rev. J. Butler. 2.30.P.M. The Training of Native Agents. Rev. W. McGregor.

Rev. J. R. Wolfe.

19th, 9.30. A.M. Advantages and Disadvantages of the Employment of Native Assistants. Rev. T. P. Crawford. Rev. N. Sites. How shall the Native Church be stimulated to more aggressive Christian work? Rev. R. H. Graves. M.D. Rev. G. Piercy. 2.30. P.M. The use of Opium, and its bearing on the spread of Christianity in China. Rev. A. E. Moule. J. Dudgeon, M.D.

" 20th, 9.30. A.M. Ancestral Worship. Rev. M. T. Yates, D. D.

Rev. F. Galpin.

Questionable Practices connected with Marriage and Funeral Ceremonies. Rev. C. Hartwell. Rev. T. Richard.

2.30. P.M. What is the Duty of Missionaries in regard to the Vindication of the Treaty Rights of Native Christians. Rev. W. Ashmore, D.D. Rev. J. A. Levenberger.

22nd, 9.30. A.M. Principles of Translation into Chinese. Rev. J. S.

Roberts.

Should the Native Church in China be united and ecclesiastically independent of Foreign Churches and Societies. Rev. J. V. N. Talmage, D.D.

2.30. P.M. Inadequacy of the present means for the Evangelization of China, and the necessity for far greater effort and more systematic Co-operation on the part of different Societies so as to occupy the Whole field. Rev. C. Douglas, LL.D.

A correspondent at Hangchow sends us the following local proverb 勿敬神明但聽雷登 Wüh king shin ming, tán t'ing lûy shing. "Refrain from revering the Shin-ming, but listen to the thunder's voice." This, we are told, in Ningpo takes the form 不敬陰陽但聽程 Püh king yin yâng tán t'ing lûy shing. "If you do not revere the Yin-yâng, yet listen to the thunder's voice." As Shin-ming and Yin-yâng here have a polemic value, we prefer leaving the translation of the terms to any of our sinological readers who may be disposed to solve the equation. The same thought crops up in the Hankow proverb 不信神信雷神 Pǔh sin shin, sin lûy shin; which Mr. Scarborough translates,—"Though you don't believe in other gods, you'll believe in the God of Thunder." We find the same in Canton under the form 不信神明但看雷霆 Pǔh sin shin ming tan k'an lûy ting, which a correspondent renders,—"If you do not believe there are gods, behold the lightning."

A Collection of Chinese Proverbs, &c., p. 402.

Missionary Dews.

Births, Marriages and Deaths.

BIRTHS.

AT Osaca in Japan, in August, the wife of the Rev. C. F. WARREN of the Church of England Mission,—of a son.

At Tokio in Japan, in August, the wife
of the Rev. S. G. McLaren, M. A. of

the United Presbyterian Church of

Scotland,—of a son.

AT Foochow, on September 29th, the wife of the Rev. N. Sires of the American Methodist Episcopal Mission,-of a daughter.

AT Foochow, on October 22nd, the wife of the REV. S. L. BALDWIN, of the American Methodist Episcopal Mission,-of a daughter.

AT sea returning to China, on October 26th, the wife of Mr. RUDLAND of the China Inland Mission,-of a son.

AT Shanghae, on October 30th, the wife of the Rev. James Thomas,a daughter.

AT Hangchow, on November 1st, the wife of J. GALT, M. D. of the Church of England Mission,-of a daughter.

AT Ningpo, on November 3rd, the wife of the Rev. James Bates of the Church of England Mission,—of a son.

AT Nagasaki in Japan, on November 5th, the wife of the Rev. H. MAUN-DRELL of the Church of England Mission, -of a son.

AT Hankow, in November, the wife of Mr. C. H. Judd of the China Inland

Mission,-of a son.

AT Hankow, in November, the wife of the Rev. J. RACE of the Wesleyan Mission,-of a daughter. MARRIAGES.

AT Trinity Cathedral, Shanghae, Nov-ember 3rd, the Rev. W. S. Tomlinson, of the Wesleyan Mission, Hankow, to Miss SATCHEL.

AT Trinity Cathedral, Shanghae, on December 18th, Mr. E. Pearse of the China Inland Mission, to Miss GOODMAN of the same mission.

DEATHS

AT Carlisle, Pennsylvania, U.S.A., in the faith of Jesus, on May 1st, after an illness of three months, of bronchial fever, ELEANOR BRANDON eldest child of the Rev. John Wherry of the American Presbyterian Mission at Peking,—aged 11 years, 4 months and 18 days.

AT Claughton Parsonage, England, on October 22nd, SARAH JACOSHO, the beloved wife of the Right Rev. Bishop Alford, D.D. At Chinkeang, on November 5th, Mrs. Stronach, late of the China Inland

Mission.

Tungchow.-Miss M. Andrews of the A. B. C. F. M., who has been absent for about two years, returned in November to resume her charge; her health having been completely restored by the rest and change.

TEENTSIN.—We are permitted to give the following extract from a private letter, just received from this port; and trust the facts mentioned will be instrumental in drawing forth the benevolent sympathy of many of our readers :-

"Roughly speaking, the districts now suffering, are bounded by the Pei-ho river and the great road from Peking south through in ii Ho-chien fu. My late journey took me down this road. I found the country near the capital had enjoyed a moderate harvest; but from 📆 🗯 Pa chow to EB Jen-chiu, the whole region, which includes 保定 Paou-ting hsien, 文安 Wan-gan, 大城 Ta-ching, &c., i.e. south of the Ta-ching river is a vast lake, out of which the villages stand as islands, and here the suffering must have been dreadful for a long time past. The crops round about Tientsin have been very small also, and except on the line of the rivers, there is great destitution. But undoubtedly the most terrible effects of the drought are to be seen in Shantung. South and east of The Tsang-chow Messrs. H. and H. have just returned from their stations at Lauling, Tehping, Wuting, Ling hsien, &c., and the accounts they bring are heart-rending. My impression is, that there are many other parts of the area indicated, where the famine is just as sore, only that we know less of them. The practical question is,—who can be reached, and how? I don't need to tell you, that nominally the officials acknowledge some sort of responsibility,—nor that, what with dif-ficulties of transit, official suspiciousness

and the like, it is and must be a task of extreme difficulty to get the help we can give into the right hands. Still in times like these, one can hardly go far wrong if ordinary care be used. No doubt there is abundant food in Tientain itself;—whether the poor will get it is an-other question; but the authorities are too much alive to the danger of a rising, not to do something for them; and in fact many are being fed more or less. Away many are being fed more or less. Away from the larger cities however, it is to be feared little will be done; and even the little professedly done, will be reduced to a minimum by peculation, &c. Emigration has gone on to a very large extent in many places. It is significant, that in our recent trip, we found troops scattered alike in towns and villages, all over the route from Shun-teh fu to Tientsin, avowedly in anticipation of troubles in the winter. I do not go into any details, because you do not need them. The papers have not over-drawn matters; your friends may be very sure of that. Multitudes must perish this winter; if we can save any, it will be a privilege; and whatever funds you can send us, we will endeavour to use to the best advantage. I hear that Mr. H. is going again to Lauling district very soon, mainly on this account. It will interest your Christian friends to hear that in some localities, these troubles are leading the people to flock into the village chapels, to learn the meaning of the Gospel; 'for' say they 'it is evident that the gods we have hitherto worshipped cannot help us.' In many respects, Mr. B. and I had a very good journey. From Peking we went south to Hsien hsien; thence south-west to our stations in the district south of Heng-sui, spent a week there,—then went on through Nan-kung, &c. to Shun-teh, return-ing by way of Ning-chiu and Shen-cheu. ing by way of Ning-chiu and Shen-cheu. We were away thirty-six days, and travelled in all about eight hundred miles, preaching of course daily, and selling 2500 books. For the most part, we were well received; our most frequent cause for regret was, that we could stay so short a time in any place. The number of towns and villages in central Chihli is almost incredible. In many districts they seem to cover the land. Oh how our hearts yearned over them; for humanly speaking there over them; for humanly speaking there appears little to hinder their rapid evangelisation, if men could be found to teach them. We never lost a day the whole trip, either from bad weather or ill-health."

TSENAN.—The Rev. J. and Mrs. Muirhead, J. Thomas, E. H. Thom-Murray, appointed to this station, by the American Presbyterian Board of Foreign Missions, arrived at liams, LLD., D. J. Macgowan, M.D.,

Shanghae by the Nevada on November 4th, and left after a short stay, for Teentsin, whence they proceeded by native boat to their destination.

TINGCHOW.—Miss L. Moon of the American Baptist Mission, left for a season of relaxation on account of failing health, in the early part of October, and arrived at Yokohama on the 26th. The change proving insufficient, she was afterwards joined by her sister Miss E. Moon, who vacated her charge and sailed from Shangae in the Tokio Maru on November 1st. The two sisters left Yokohama for the United States during the month.

CHEFOO.—The Rev. H. Corbett of the American Presbyterian Mission, who left with his children for the United States in March, 1875, reached Shanghae on his return with Mrs. Corbett on October 29th, by the Lombardy, and left by the Shanse on the 31st for their station, where they met with a very warm welcome from many old friends.

SHANGHAE. -On November 8th, a large gathering of missionaries and the friends of missions took place at the residence of Miss Fay, Hongkew, on occasion of the twentysixth anniversary of her entrance upon the field of mission work in China, and for the inauguration of Duane Hall and a Divinity school, to which we referred in our July-August No. Amongst those present were the Very Rev. Dean Butcher, D.D., Revs. R. Nelson, D.D., W. Muirhead, J. Thomas, E. H. Thomson, J. M. W. Farnham, Y. J. Allen, and M. T. Yates, D.D., S. W. Wil-

T. Olyphant, Esq., etc. etc. The institution is under the superintending care of the Bishop of the mission; Dr. Nelson is Vice-president and Professor of Systematic Theology and Greek; the Rev. E. H. Thomson is Professor of Pastoral Theology and Biblical and Church History; the Rev. Wong Kwongchai is assistant Rector, etc. etc. An important feature in the institution is the fact, that many of the more proficient students hold scholarships, founded by friends in the United States; and there is one perpetual Divinity scholarship, which will be tenable for one or three years, by any student who may be appointed to it by the Bishop of the Mission. Dean Butcher opened the meeting with prayer,-read a letter from Canon McClatchie regretting that the state of his health prevented his being present, and wishing God-speed to the institution, -and then delivered an appropriate address. After this Dr. Macgowan read the translation of a congratulatory address from the Chinese. and in closing called upon Dr. Williams, whose remarks were followed by a very eloquent and touching address from the Rev. W. Muirhead. Several other addresses were made by the clergy present,-the closing one by the Rev. Dr. Nelson.

S. Wells Williams, LL.D. having finally resigned his office as Secretary to the United States Legation at Peking, arrived from the north by the Chihli on November 4th. On Monday evening the 13th, he met by invitation, at the house of the Rev. Y. J. Allen, all the missionaries residing in Shanghae, the occasion proving one of marked enjoyment to those present. Apart from the

mutual flow of harmonious Christian sympathy evinced, addresses to the company were given by the Revs. Dr. Nelson, and Messrs. Muirhead and Allen, expressive of the general esteem and admiration felt for Dr. Williams on account of his personal virtues as an old and tried friend, and a consistent supporter and co-worker in the missionary cause, through an unwonted length of service. Dr. Williams in reply expressed the great pleasure it gave him to receive such testimony at their hands, assured as he was that what was said was heartfelt; and said the kindly feeling evinced towards him would be a cause of thankful remembrance to the end of his life. On Wednesday, the 16th, Dr. Williams left the shores of China, apparently for the last time, by the Nevada; more than forty three years from the time he first landed;—a retrospect of a life of well spent service in immediate connection or closest sympathy with the missionary cause throughout. Before leaving the wharf, a deputation waited upon him with the following address inscribed on vellum, and signed by seventeen missionaries, which was read by Dr. Nelson:-

S. WELLS WILLIAMS, LL.D. SHANGHAI, CHINA,

Nov. 14th, 1876.

DEAR SIR :-On the eve of your final departure from China, we beg to offer you the expression, not only of our regret that we can no longer have you in our midst,—but also of our affection for yourself, our reverence for your personal character and influence, and of our high appreciation of your literary attainments and large contributions from your abundant stores in aid of the work of others

Your kindly cheerfulness and patient industry and Christian consistency have won our hearts, commanded our admiration, and given us an example full of instruction and encouragement. Your labours as Editor, Author and

Lexicographer have laid us and all students of Chinese history and the Chinese

dents of Chinese history and the Chinese language, under great and lasting obligations to your extensive and accurate knowledge, and to your painstaking and generous efforts in giving it to others.

The high official position which you have so long occupied, as United States Secretary of Legation and Interpretor, and, nine several times, as United States Chargé d'affaires,—has given you many and important opportunities of turning your portant opportunities of turning your knowledge and experience to valuable ac-count for the benefit of the Chinese, the good of your own country,—and, above all, for the advancement of the cause of Christianity in China. And we would express our grateful sense of the conscientious faithfulness with which you have discharged the duties of this responsible post. But especially shall we delight to remember, that in all your relations, literary, diplomatic, and social—towards, natives

diplomatic and social, towards natives and foreigners in China, for the unpre-cedented term of forty-three years, you have faithfully and consistently stood by your colours as a Christian man and mis-

We congratulate you, that you may carry with you the true "wealth of the Indies," in the consciousness of a life well spent in them, to the glory of the living and true God and the highest good of your fellow men.

Wishing you God-speed in your future work, and God's best blessings here and hereafter, we bid you an affectionate farewell!

Faithfully and truly Yours.

Dr. Williams had barely time to say a few words in acknowledgment, when the gong announced that the steamer was about to leave the landing; so that with a hasty farewell to the many friends present, he deferred his reply till he reached Japan. The following has since been received from him :-

REV. DRS. YATES, NELSON, AND OTHERS.

YOKOHAMA, Nov. 28rd, 1876. MY DEAR FRIENDS,

Although I have verbally thanked you for the united letter which Dr. Nelson read and handed to me on leaving Shanghai last week, my feelings prompt me to send through him a more formal acknow-ledgment to you all of this unexpected mark of your esteem and love. As I read it over, I do not say that it expresses more than you intended to say, but it contains more than I ever expected to read in a letter from those with whom I have been

so long associated. It suggests a feeling of deep gratitude to God for those as-sociates, and that I have been permitted to labor so many years in the mission work; and recalls many pleasant memories during those years of happy days with honored brethren who have gone before us, and with yourselves and others still in the field. Happy are we all in the con-sciousness of working with and for the Blessed Master, who knows the value and use of every, even the humblest, effort put forth in his service, and whose approval will be our last and best reward.

I shall prize your letter as one of my most valued treasures, and cordially thank you for your kind words and wishes. My interest in the progress of the great and good work of evangelizing the Chinese will never cease; and I believe that the advance made since my arrival in the country, is only a promise and a scantling of the glorious results we may expect to see in

the years drawing nigh.

With the sincere prayer that every good and perfect gift may be given to each one

of you,
I remain, Yours affectionately, S. WELLS WILLIAMS.

Bishop Marvin of the American Episcopal Methodist Church South. accompanied by the Rev. E. R. Hendrix, arrived from the United States and Japan, by the Nagoya Maru on December 14th, to visit the stations of their mission in China and afterwards in India.

FOOCHOW.—The Revs. J. E. Walker and J. B. Blakely of the A. B. C. F. M. with their families left on November 1st, for the prefectural city of Shaou-wu. This city lies on the upper part of the Min river, nearly two hundred and eighty miles from Foochow, requiring about two weeks for the journey.

The Revs. R. W. Stewart and L. Lloyd, to whom we referred in our July-August No. have lately arrived from England to join the Church of England Mission here.

NINGPO. - Miss Abbie Ketchum, who arrived in Shanghae by the Nevada on November 4th, having been sent out from the United States by the American Presbyterian Board of Foreign Missions, reached this on the 10th. She takes up the post formerly occupied by Miss Sellers,—who lately returned to America,—and will work in concert with Miss Harshberger of the same mission.

TABCHOW.—Mr. and Mrs. Rudland of the China Inland Mission, after an absence of more than two years, reached Shanghae by the Glenlyon on October 30th, and after a few days returned to their station at this city.

HANKOW .- The Rev. A. W. Nightingale of the Wesleyan Mission, accompanied by the Rev. C. Leman of the American Presbyterian Mission from Nanking, left for a trip up the Han in the latter part of October, returning to Hankow on November 24th. They found the people generally quiet and agreeable; but on one occasion, while walking along the bank, just beyond Seen-taou chin, a couple of fellows armed with knives shewed a disposition to strike up an acquaintance with more of the unpleasant than the amiaable, and soon collected a crowd. The missionaries deemed it desirable to retire to their boat, when an attempt was made to detain them by seizing the sail, but after a while they succeeded in pushing off. The prefectural city of Seang-yang, about four hundred miles north-west from Hankow was the limit of their journey. The officials, on hearing of their presence, sent yamun runners to keep away the crowds of boys, and shewed friendly intentions towards them. Their success in the sale of books was but small.

CANTON,-The Rev. A. B. and Mrs.

Williams of the American Baptist Mission left for a visit to the United States, on account of the health of the latter. They sailed from Hongkong in the *Great Republic*, about October 19th, and reached Yokohama en route for San Francisco on the 24th, leaving again on the 27th.

JAPAN. HAKODATE.—The Rev. L. and Mrs. Williams of the Church Missionary Society, recently appointed to join Mr. Dening at this port, arrived from England, at Yokohama, vià Hongkong, in the Bombay, on October 16th, and left on the 27th, in the Hiogo Maru by which they completed their voyage.

Toxio.—The Rev. Mr. and Mrs. Eby of the Canadian Wesleyan Mission arrived at Yokohama on September 8th, to join the Rev. G. Cochran in his labours in this city.

Shidzuoka.—The Rev. Mr. and Mrs. Meecham of the Canadian Wesleyan Mission, who arrived at Yokohams in company with Mr. and Mrs. Eby, took up their residence at this inland station, where they had been appointed to join the Rev. D. Macdonald, M. D.

YOKOHAMA.—Miss Belle Marsh, who is connected with the American Presbyterian Mission, arrived from the United States by the City of Peking on October 27th, to assist Mrs. Hepburn in her work among the Japanese.

The Rev. F. Dobbins arrived by the same vessel to strengthen the American Baptist Mission.

KOBE.—The Revs. Messrs. Plummer and Foss of the Society for the Propagation of the Gospel, arrived from England in September, and commenced a station of the mission here,

Actices of Recent Publications.

Introduction to the Study of the Chinese Characters. By J. Edkins, D. D. Peking, China. London: Trübner & Co., 57 and 59, Ludgate Hill-1876.

Dr. Edrins is too well known-by | his linguistic and other productions -to most of our readers, to require any introduction from us. - Amidst the multifarious occupations of a long missionary residence in China, he has found opportunity to gather an amount of material bearing on the archeology of the Chinese language, which gives a special value to the philological emanations of his prolific pen The first object aimed at in the work before us, is an analysis and explanation of the elementary characters of the Chinese written language; but we must warn our readers against being misled by the title, into the belief that it is a work adapted to a beginner in the study of the language. The results at which the author has arrived are far more appreciable to a student of ten years standing; and indeed the subject matter rather falls within the domain of the general philologist. The work deals in the first place with the shape and origin of the characters, including the theory of formation and combination. Edkins proceeds on the assumption that the characters were originally pictorial or ideographic;—a position from which it will be difficult to displace him. He illustrates his theory at great length, by a concise explanation of the 214 radicals and 1144 phonetics. The interpretations of a vast number of these are obvious at a glance; a large proportion of the remainder are probable, and many of them exceedingly ingenious; but we feel confident the author does not publish these as absolute and infallible. In his analysis of the radicals, he has in the majority of instances, supported his views by quotations from native authors of standard reputation, and notably

onary 說文 Shwo wan, from the probably t most ancient etymological work extant,—an authority which cannot be overlooked, by any one with a pretension to scholarship. The list of the radicals in the Shwo wan with their modern equivalents, given in the appendix—though a supplementary—is a most useful feature; and the explanatory sections on the Kang-he dictionary and Fang yen vocabulary, will repay attentive perusal by all who are interested in the principles of the language. But it is the sixth chapter,—on the "History of the Sounds,"—in which Dr. Edkins seems to be peculiarly at home. Indeed so simple and obvious does the question of ancient pronunciation appear to him, that we fear he has assumed too much knowledge on the part of his readers. Here he stands without a rival, and the value of his discoveries, will be ever more appreciated, as the question becomes more generally understood. The result of his researches in this direction is of the most interesting character, and we wish he had allowed himself space to enlarge more fully on this head. According to the author, there was a time when the Chinese, like other languages, was exempt from the bondage of "Tones;"—when in fact the first or even, was the prevailing intonation of the language. The fourth or short tone was represented by final consonants, which for the greater part, have long since disappeared; the second or upper tone first came into use in the 11th century B. C.; and the third or outgoing tone, not earlier than the 2nd century B. C. We learn then that in the most ancient period of Chinese literature, a very much larger number of the monosyllables ended in con-

sonants than at present; and that in both vowels and consonants, the modern pronunciation is widely dis-similar from the early type. To reach this conclusion through the dissection of a non-alphabetic litera ture is a problem of considerable complexity, which we approach with some diffidence. The factors in this problem, or the sources from which the author has derived light are chiefly seven, which it appears to us he has detailed rather in the chronological, than the analytical and natural order of investigation. We natural order of investigation. should be disposed to place first the transcript of Sanscrit words, found in such abundance in the Buddhist classics; as Budh, -represented by the modern fuh; or the very common term namo, - represented by mm, according to the mandarin nan-woo; in the former of which especially, but little of the original is left. These sounds may next be compared with the same syllables transferred and transliterated at various epochs, in the languages of contiguous nations, such as the Japanese, Corean, Mongolian, Cochin-The outcome is very Chinese, &c. curious, shewing a certain corres-pondence with the Sanscrit sounds, and at the same time clearly indicating progressive secular changes. By the way, Dr. Edkins' system explains without difficulty, how the ancient capital Chang-gan came to be called Kumdan, by the Arabians, —a question which has long puzzled scholars and sinologues. As cor-roborative of the above examinations, the student can next fall back on the modern dialects of South China especially, where many of these archaic sounds have been preserved in different stages to the present day; and even so far north as Shanghae, occasional evidences of this class turn up. A clue having thus been obtained to the theory of change which

has been going on in the Chinese as in all other languages, analogy is brought to bear on the original characters. Above a thousand of these as explained in the body of the work are phonetic primitives; and according to a native author, from these primitives are formed on the phonetic principle, 21,810 characters out of 24,235, the whole number in use. By a careful comparison of the primitives with the derivatives, much may be done in restoring them to a uniform and consistent orthography. Next comes the old poetry, and especially that venerable relic of the past, the She king. There is no doubt about these odes having been originally in rhyme; but they do not rhyme according to any modern dialect. An important key is here furnished to the recovery of many lost sounds. Another aid is derived from the use of certain characters in the classics and elsewhere, in a sense different from their normal meaning; being in fact used to represent words of a totally different meaning, but the same in sound. The sounds of these having now greatly changed they can only be explained by restoring them to their original pronunciation. Lastly there is the very important aid of the Tonic dictionaries, a class of works that began to be compiled about the middle of the 4th century A. D. and have been continued to a comparatively late period. As every word in these is registered according to the method of spelling introduced by the Hindoos, the pronunciations of the several periods in which the authors wrote are thus stereotyped for the investigation of future access. for the investigation of future ages. This attempt to give an outline of Dr. Edkins theory is doubtless very imperfect, and it may be, faulty. refer to his book for fuller details on this intricate subject, in which he has the merit of being first in the course.

The Question of Terms simplified, or the Meanings of 'Shan,' 'Ling,' and 'Ti' in Chinese made plain by Induction. By John Chalmers, A.M., of the London Missionary Society. Canton: E-shing, Printer, Sai-hing-kai. Hongkong, Lane, Crawford & Co. Shanghai: Kelly and Walsh. 1976.

OUR pages already bear witness to the great interest that is felt by China missionaries on the "Term" question; and any proposal that may act as oil on the troubled waters, will no doubt be hailed with general satisfaction. Those who have followed the argument through the various controversial papers that have been written since the commencement, must be conscious of a certain sameness in the lines of thought pursued, and to some extent reiteration, not merely of the leading ideas, but of the identical phraseology. In the essay before us, Mr. Chalmers has struck out a novel course,-in that he has not hunted up a selection of texts, apparently calculated to bolster up his own particular views, but with all candour, has collected a thesaurus of nearly six hundred passages from the native literature, illustrating the uses of the several terms in dispute. He has thus furnished, even those who differ from himself, with an armoury, from which they may select their weapons of offence and defence. It is true he states his own views in no equivocal terms; but those who feel constrained to differ from him, are saved the laborious work of collating passages, by turning to the end of the pamphlet; the only prerequisite being "the ability to read purely native literature; and we believe the selection is made with great impartiality. is remarkable how much might be written, even on a treatise on pure theology, in which by dint of periphrases, paraphrases and synonyms, the word "God" should be altogether evaded, and yet a perfectly orthodox and well-reasoned sense be brought out. Such it appears is a key to explain much of the logomachy that has sustained the present controversy, and thrown a dense fog round the crucial point of the argument. Where absolute verbal rendering is not important, there is little difficulty in giving the sense with either set of terms; and thus we find most of those who tenacious-

ly cleave to one set, are quite willing under given conditions to use the antagonistic terms. Many for example who hold to Shin as the only term for "God," will not object to put Shang-te in such a place as "Jehovah" or some descriptive appellation might be used. Some again who hold Shang-te to be the only term for "God," will speak of God as the Great Shin (Spirit), the Shin (Spirit) of heaven, &c. To obviate this confusion, it should be laid down at the outset—as indeed it is tacitly admitted for the most part—that we are looking for a term or terms, by which to translate the words Elohim and Theos on the one hand, and Ruach and Pneuma on the other, in the literary version of the Sacred Scriptures. Here is a definite aim, and no deviation from this should The usage of be countenanced. local dialects is quite beside the We do not undervalue local dialects; but it is obvious that by admitting the many-tongued syren in evidence, we are tending to diversity rather than unity. Let us first seek unity in a version for universal use, and then there will be little harm in leaving each local idiom to decide on its own transcript. From the commencement of the present controversy, two main lines of argument have been followed by the disputants. On the one hand it is contended, that we must have a term of fitting dignity by which to designate the only true and living God; and the supporters of this view maintain that the Chinese like many other nations have retained from high antiquity a traditional knowledge of the living God, -degraded and obscured it is true in the course of centuries. argument has been brought almost to a culminating point in the able article by the Rev. J. S. Roberts, published in our March-April No. this year;—where he tells us,—"that such knowledge, in some measure, universally exists among the children of men, is both clearly asserted in the Holy Scriptures, and

confirmed by observation wherever opportunity is afforded;" and further, "that some suitable term exists in the language of every nation, for adoption by missionaries as the analogue peculiar to that nation." We have long shared the conviction, that such an analogue does exist in China. For the discovery of what that analogue is, there can perhaps be no better method than a careful study of the multitude of extracts given by Mr. Chalmers in the original language, and left untranslated by him. Take any number of passages and place in each of these, the several renderings successively, that have been proposed for the disputed terms. The fitness of one or the other term will naturally suggest itself to the enquirer. We cannot well see how he can escape the conviction that Shang-te is the time-honoured analogue for the word Some indeed "God" in China. have asserted that Shang-te is the analogue for "Jupiter." To such we would reiterate the invitation which we have seen somewhere, that they should give us a sketch of the Life and history of Shang-te, including his family complications, -drawn from purely Chinese sources. Such a piece would be a curious novelty. But,—say the opposing partywant above all a generic term. Shangte indeed, is also the designation of a class of worshipped objects; but whether it is sufficiently generic is a moot point. We require—say the postulants of a generic term—a word that will embrace all the many objects of worship in China. fail however to see, how the mere exigencies of a nation shou'd affect the rendering of any document in the language of that nation. have only to do with the philology of the question, and having given a faithful version of the original, must leave side issues to take care of themselves. In this connection, we may again refer to Mr. Roberts' admirable letter, where he points out the obvious fact (p. 139), that

generic usage may be among the accidents that must be disregarded in order to arrive at a just conclusion on the subject. In view of the "generic" argument, the third term that has been proposed—Teen-choo—stands at a greater distance of than Shang-te; and the history of the term has little to commend it. Prior to its adoption by the Roman Catholics, it was only applied to idolatrons and mythological uses. But so little favour has it found among Protestant missionaries, that its merits need not be seriously discussed. From the preceding remarks it will be gathered that we agree in the main with Mr. Chalmers' views and his manner of treating the subject. The question is a wide one, and it is altogether beyond our limits even to state it in outline. We have scarcely alluded to the word "Spirit" in the controversy; but advise every student of the subject to study Mr. Chalmers' chapters on that special question. We think indeed our author is a little too rigidly uniform in his renderings of some words, and select an instance which will serve a double purpose. On page 31, he translates 天有至神為造化之主 Tëen yew che shin, wei tsaou hwa che choò, by "There is a Perfect Spirit in heaven, who is the Lord of creation." The passage is from a commentary on Yang Heung's "Questions about Shin;" on reading over which, the impression we get differs materially from that given above; and which we would state in something like the following terms:-"The extremely recondite energy of the Deity (Heaven) is the ruling efficacy in the transformations of nature." The classified parallels between the philosophers of China and the writings of Emerson and others in the west are curious, and well adapted to elucidate the usage of Chinese words. The time is drawing near, when the question of "Terms" will be publicly discussed by competent and representative

authorities. Mr.Chalmers' pamphlet | the dispute, will avail themselves of comes opportunely before us for the occasion. We trust that all who are interested in the settlement of

this important aid before coming to a final decision.

A Course of Lectures under the auspices of the Young Men's Christian Association, delivered at Yokohama, Japan, during the season of 1875 and 1876. Yokohama: Published by F. R. Wetmore, & Co., 1876.

This short series of Tracts for the Times, is an evidence—if need be—that amid the prevailing infidelity, scepticism and apathy regarding the old truths of the Christian faith, there are men able and willing to hold their own and defend the position against the active hostility of unbelief. The delivery and publica-tion of these lectures is not the least of the benefits arising from the establishment of the Yokohama Young Men's Christian Association, and we trust the practice may be continued during the present winter. There is a congruity in the series, though we are not aware of any preconcerted arrangement between the lecturers.

The first lecture—by Professor W. E. Parson, on "Honest Skepticism" -fitly introduces the series, by reminding those who may never have been conscious of a doubt, that scepticism is not always the outcome of depraved notions and dishonest tendencies. On the contrary many of the sincerest enquirers after truth have been long subject to unsettled views on some one or more of the vital points of Christian faith. To such most probably light will spring up in the darkness. But these are to be distinguished from another class, who wilfully shut their eyes against the clearest evidence, and thus incur the awful responsibility of those who having ears do not hear, and having eyes see not. The second lecture—by the Rev. George Cochran, "Concerning an Unchallenged Evidence of the Truth of Christianity"-deals with a class of proof which the veriest sceptic will scarcely venture to call in question,—the unanswerable evi-dence of a godly life. The third piece,-by Henry Faulds, on "De-

velopment and the Deity"-is an essay of absorbing interest, discussing in a masterly way, the subtleties of the newly-propounded tenets of Darwinism. With a keen appreciation of the abstruse pro-blems of this modern creed, the lecturer points out in a simple way the want of sufficient evidence to substantiate the main propositions of the development theory; and the important consideration, that should they be capable of proof, yet the nonexistence of the Deity would be no necessary inference therefrom,—as implied by some of the most illustrious propounders of the doctrine. If indeed we follow him closely through his chain of reasoning, the inevitable conclusion is, that the doctrine of development as taught by the school of Darwin, demonstrates the necessary existence of God. fact of His existence is suitably dwelt on in the concluding discourse, by the Rev. S. G. McLaren, M. A., on "Evidences of the Christian Religion drawn from the Presence of God among Men at the present day." These evidences are patent to all, in the converting and sanctifying influences of the Holy Spirit on the hearts of men; a very few examples of which are given from the multitude, by way of illustration. The argument is intensified by the almost unparalleled excitement caused through the agency of the emi-nent revivalists Moody and Sankey, with the numberless permanent renewing changes consequent on their ministry. Throughout these four lectures we are struck with the pervading animus, so different from what we are too often accustomed to in polemics; and we heartily endorse the remark in the Preface:

-"The spirit of candor and fairness manifested by the lecturers, while dealing with themes of profoundest interest, the proper discussion of which requires not only extensive must commend them to the reader."

knowledge and broad intellectual culture, but freedom from bigotry, and all asperity towards dissentients, gives these lectures a charm that

First Annual Report of Teukiji Mission Hospital, Tokio. In connection with United Presbyterian Church, Scotland. 1875—6. Yokohama: printed at the "Japan Mail" Office.

Ir may be necessary to inform some of our readers that Tokio is the new name for Yedo, formerly the second capital of Japan, and now the seat of the imperial government. Al-though there are some four or five hospitals already in this city super-intended by European physicians, we are glad to see that the medical missionary cause is not left unrepre-sented. We believe this is the first published Report of a mission hospital in Japan, and congratulate Dr. Faulds the enterprising projector, under whose supervision the establishment has been founded and carried on since April 25th, 1875, when it was first opened for in-door patients. The first year's experience is interesting and important; and although the statistics do not shew large numbers, it is gratifying to know that initial difficulties have been overcome, and that,—as the result of growing confidence, recently a great increase in the number of patients has taken place. During the year about 2000 cases have been treated, 112 of which were in-patients; and the weekly average of patients

is now 120. There is a resident native assistant on the premises, who has had several years experience in both Chinese and European medicine. The report speaks very modestly of the institution as an evangelistic agency; but we learn with pleasure that "of late addresses on the all-important truths of Christianity have been systematically given to the patients." A new and com-mendable feature in the management, was the delivery of a course of popular lectures to the natives dur-ing the winter. The subjects were —The Mississippi Valley, Past and Present,—Criticism, its uses and abuses,—Pisciculture,—Economy, —Mohammedanism in Europe, — The Animal Kingdom, — Hygiene, — Formosa, -The Electric Telegraph, with experiments,—Modern Agriculture,
—Life and Vegetation, with diagrams, — Nursing the sick, — and Circulation of the Blood, with diagrams, &c. Of the above fifteen lectures, eight were delivered by natives. We trust a long and successful career awaits the Tsukiji Mission Hospital.

Transactions of the Asiatic Society of Japan, vol. IV. From 20th October, 1875, to 12th July, 1876. Yokohama, 1876. Printed at the "Japan Mail" Office.

THE spirited manner in which the Asiatic Society of Japan is sustained, bids fair to render the Transactions of that body one of the most valuable repertories of information regarding the country and nation. In this the fourth number, -recently come to hand—we find a series of fourteen articles, ranging over a the Spaniards in past ages, though variety of subjects, literary and we have no record of the fact. The scientific. In the department of first known visit from any of the

ethnology we have a paper of the highest interest, by Russell Robert-son, Esq., on "The Bonin Islands." The first recorded discovery of these islands appears to have been by the Japanese, towards the end of the 16th century. There is some probability that they were known to the Spaniards in past ages, though we have no record of the fact. The

nations of the west, was that of the American whaler Transit in 1823; and the first man-of-war was the British ship Blossom in 1827. this occasion two men were found on the main island, the remnant of the crew of the English whaler William, which had been wrecked on the coast some months before. What became of these men the writer does not tell us. In 1830, a small colony went from the Sandwhich Islands, consisting of two Americans, one Englishman, one Italian, and a Dane. These formed the nucleus of the present race of settlers, but there is not one of them now left. In 1853, Nathaniel Savory one of the original two Americans was elected chief magistrate. He died in 1874, leaving an aged widow, with six children still alive. The settlement has increased to the number of sixty-six, by new arrivals and by generation; but the only resident who can read is Thomas H. Webb, British subject who arrived in 1847; and he uses that attainment chiefly in reading the marriage and funeral ceremonies. Sad to say,-"Religion has with perhaps the exception of Webb, no name amongst them." Mr. Robertson remarks:-"When speaking to Mrs. Savory about her husband's death, I asked if his end had been peaceful. She replied 'quite so; that he had given certain directions with great clearness; but when following up my question by asking if he had expressed himself in any way about a future state,—the question did not seem to be understood, and was received with blank looks." Again he says:--"No religion, no education, old men and women hastening to their graves without the one, children growing up without the other." We refrain from quoting the still darker side, and refer our readers for that and a great amount of other information, to the paper as a whole. An English-speaking community of sixty-six souls with every appearance of rapid increase, having but one of their number who

can read and write, and he in the course of nature likely soon to pass away, is surely a momentous state of things. Can the Christian philanthropy of more-favoured lands do nothing for the welfare of this little band? Allied in character to Mr. Robertson's paper, is one by R.H. Brunton, Esqr. entitled "Notes taken during a Vist to Okinawa Shima— Loochoo Islands." The attention of the Society had recently been drawn to these islands by Mr. Satow, and the present notes, which are given as supplementary to that gentle-man's paper, reflect the highest credit on the writer as an acute observer, and methodical recorder of his experience during a two days' visit. It appears the Mitsu Bishi Company have started a mail steamer between these islands and Japan every alternate month; so that the timid islanders are destined to be dragged from their mysterious seclusion. Coming nearer home, Professor D. H. Marshall brings to our notice a portion of the interior of the chief island of Japan, in a readable and instructive paper, under the title, "Notes of a Trip from Yedo to Kiôto viâ Asama-yama, the Hokurokudo, and Lake Biwa." The Notes are preceded by an elaborate itinerary, giving the distances from station to station, which will prove most useful to other travellers over the same route. A short paper by Kanda Takahira, the native governor of Hiogo,—"On some Copper Bells," is deserving of notice. The writer, while seeking information regarding certain ancient bells which have been found underground at various times, himself furnishes a suggestive hint as to their probable origin. In quoting Japanese books, if writers would give the titles in Chinese characters, it would render the information much more extensively useful. From the extracts given we learn that these instruments are traditionally known in Japan as "King A-iku's bells." We have no difficulty in identifying A-iku with Asoka of Indian legend, the F

A-yuh or # E Yuh wang of China. It is interesting to find the writer striving to learn if such antiquities are found in any of the neighbouring kingdoms, with the ulterior object of dis overing a community of race between his own and other nations. Captain Scott's paper "On the Winds and Currents of Japan," being the experience of a practical man, is doubtless a useful scientific contribution, and his investigation of the "Gulf Stream" of Japan will be duly appreciated by hydrographers. A note by J. H. Dupen of H. M. B. Ringdove, "On the Temperature of the Japanese Waters," is supplementary to the preceding and confirmative of Captain Scott's views. Dr. Geerts continues his series on the "Useful Minerals and Metallurgy of the Japanese," in two papers on "Quicksilver" and "Gold." In the former paper he yields to the Chinese priority in the knowledge of quicksilver, and its connection with alchemy. The Japanese are said to have received the knowledge of the art of distilling it, from the Chinese. In the paper on Gold, Dr. Geerts gives the history of its first discovery in Japan in 749, and its use as a currency; also the methods used by the natives for extracting it from the ore. He shews that the reputed wealth of Japan gold is a fiction; and points out the noteworthy fact, that the native method of washing gives better results than those used in Europe and America. The paper is illustrated

by twelve fac-simile woodcuts from the native work 天 工 開 物 Ten ko kai butsu. The same writer furnishes a paper entitled "Pre-liminary Catalogue of the Japanese kinds of Wood, with the Names of the Timber Trees from which they are obtained." Besides the botanical names, the native names are given in Roman, Chinese and Japanese characters. There is also a short paper "On some Japanese Woods" by J. A. Lindo, Esq., drawn up from materials in the *Proceedings* of the Royal Institute of Engineers in Holland. Professor R. H. Smith gives "Experiments upon the Strength of Japanese Woods," with an elaborate table of results. T. B. Poate, Esq., has a short paper "On Cotton in Japan," in which he arrives at the interesting conclusion, that the country many become, not only able to supply its own wants, but also a large exporter. A paper "On the Arrow Poison in use among the Ainos of Japan," from the pen of Stuart Eldridge, Esq., M.D. details a number of toxicological facts regarding various nations, with a series of five experiments made by himself on dogs. He concludes that the Aino poison is less virulent than that used by other nations. Lastly there is a note on the "Chalybeate Springs" at Arima near Osaca, by B.W. Dwars, who points out a resem-blance between this water and the principal spring at Kreuznach. Readers of this volume will derive much information both interesting and useful.

List of Protestant Missionaries in China, Japan and Siam.

A Tabulated View of Protestant Missions in Japan, in October, 1876.

THE first of the above two lists is drawn up by A. Gordon Esq. of the Presbyterian Mission Press, and we beg to draw attention to it as a portable and compendious view of the present personel of the Protestant missionary body in the countries named. Besides a classified list, with the surname of each in Chinese, and the date of arrival, there is a chronological list of all the mission-

aries to the Chinese, from the commencement to date. This is the result of much care, and no small amount of work. Its utility to missionaries is too obvious to require further recommendation; and Mr. Gordon is entitled to the gratitude of all concerned, for this labour of love. We understand the list may be had by application to the Mission Press, at the rate of ten cents each. missionaries in Japan belonging to various departments. the respective societies, classified as factory and encouraging.

The second list is a single sheet, | Clerical, Medical, and Educational, merely giving the numbers of the with the results of their work in the It is satis-

A Professorship of Missionary Instruction in our Theological Seminaries. By A. P. Happer, M.D., D.D., Missionary of the Presbyterian Board of Foreign Missions in China. Andover: Warren F. Draper, Publisher. Main Street. 1876.

This pamphlet, which is the reprint of an article from the Bibliotheca Sacra for July, 1876, commends itself to our attention, as the production of a man of long experience, who is intimately acquainted with the subject on which he writes. The aim at efficiency in every department of life is a characteristic of the age in which we live, and we cannot see why the missionary service should an endowment would be a desirable be an exception. Missionary colleges addition to a Theological Institute.

have been tried in England, but have not answered to the expectation of their projectors. The Free Church of Scotland has had such a Professorship for several years, the Rev. Dr. Duff, late of India, being the venerable incumbent; but we have not heard the result. Relying mainly on the arguments set forth by Dr. Happer, it appears to us that such an endowment would be a desirable

Conchyliologie Fluviatile de la Province de Nanking et de la Chine Centrale par le R. P. Hende de la Compagnie de Jesus Missionnaire Apostolique au Kiang-Nan. Deuxieme Fascicule Paris Lebrairie F. Savy 77 Boulevard Saint-Germain.

TWELVE months ago, we noticed the appearance of the first part of this work. The second,—which by the courtesy of the author-has just reached us, is in the same beautiful style of art. This carries the illustrated catalogue up to 36 specimens. It has been a complaint that the mollusks have been more imperfectly represented in European collections, than perhaps any other department of Chinese Zoology. Through the intelligent labours of R. P. Hende, this lacuna bids fair to be supplied. The seventeen Unios here given are

with one exception his own classification, and about half of them are found in the river A Seang in Hoonan. Nos. 26 and 27 are two curious specimens of hybrids, which the author obtained in one of the Hoonan rivers; being from a lot of seven or eight specimens found among several thousands of the natural type in the same river. How much there is in the structure of these apparently unreasoning animals to call forth the admiration of the observant, as illustrative of the wonderful works of the Creator.

智新錄 Yih chi sin luh, "The Monthly Educator." Vol. i, Nos. 8-6. Shanghae, September-November, 1876.

This is the continuation of the magazine we noticed in our July-August much for the learning and zeal of number, under the title A Miscellany of Useful Knowledge. The four num-

little more than allude to them here,
—indicate the variety of scope there
is for such a serial. We find Dr.
Edkins treating on the application
of Bell's "Visible speech" system
to the Chinese language. Mr. Muirhead gives a rendering of Legge's
"Life of Confucius," which will at
least show the natives what foreigners think of their great master. An
outline sketch of British India is
from the same practised pen, as also
three further instalments of Bacon's
Novum Organum. Mr. Allen treats

on the "Philosophy of Common Life." Education, science, philosophy and religion are all subjects of special papers. Anecdote and narrative are pleasingly interspersed; and while everything like sectarian dogmatism is avoided, we look through the several numbers with the most perfect confidence in the Christian tone pervading every article. It is in fact, a contribution to what we so much want,—secular literature from a Christian stand-point.

中国關業略論 Chung se kwan hé lè lùn, "China and her Neighbors: a Tract for the Times, being designed to promote peace and encourage progress, by setting forth the motives and objects of foreigners in coming to China, and the spirit and manner in which the demands of the situation should be met by the imperial government, &c., &c., &c. With maps, and an Appendix, Containing Important Foreign and Native Official Documents Bearing on the Questions Discussed." By Rev. Young J. Allen, Editor of the "Wan kwoh kung pan," &c., &c. (Fifth Thousand.) Shanghai American Presbyterian Mission Press. 1876.

Mr. ALLEN is not the man to be satisfied with half measures. He has strong and decided views on the position of China, her duty towards foreign nations, and corresponding reciprocal obligations on their part. His earnestness and honesty of purpose in advocating his views are made patent to the world by a most arduous personal sacrifice sustained through many years. In the book before us,-which by the way is the reprint of a series of articles that have appeared in his popular serial the Wan kwo kung paou, -we see that he has a message to deliver to the rulers of China, and it is delivered in its integrity. He rates them soundly for their timidity, conservatism, want of progress and obstruc-He draws attention to tiveness. the potential resources, population, wealth and influence of China, as compared with some nations in the west, pointing out the means by which the kingdoms and countries of Europe and America have reached

their present status of civilization. The numberless appliances of modern art and science are pressed on their notice, and the benefits of an enlightened system of education signalized. The objects that have induced foreigners to come to China are made clear; and above all the blessings of Christianity are set A brief sketch of Mohammedan history is given, especially dealing with the conquest and occupancy of Turkistan and the countries on the west of China. The present attitude of England and Russia come under review, and also their contiguity to the dominions of China. The book is illustrated by three maps and a striking portrait of the author, cut by a native artist. It gives us pleasure to commend this outcome of Mr. Allen's well-directed zeal, and we should hail with delight the practical acceptance of his suggestions by the Chinese government.

- 1. 約翰一二三書聲預大書註釋 Yö han yǐh úrh san shoo ke yew ta shoo choó shǐh, "Commentary on the First, Second and Third Epistles of John, and the Kpistle of Jude." By Rev. S. Dodd. Shanghae, 1876.
- 2. 頌主詩篇 Sung choo she peen, "Hymns of Adoration." By Rev. G. John. Hankow, 1876.
- 3. 聖教新歌 Shing keaou sin ko, "New Christian Songs." By Rev. J. Lees. Tientsin, 1876.
- 4. 傳教大旨 Chuen keaou ta che, "The Great Themes of Preaching." By Rev. G. John. Hankow, 1876.
- 5. 聖 教 大旨 Shing keaou ta chè, "The Great Points of Christianity. By Rev. G. John. Hankow, 1876.
- 6. 戒酒論 Keaé tséw lún, "Discourse on abstaining from Liquor." By S. P. Barchet, M. D. Ningpo, 1876.

Mr. Dodd's present contribution is a continuation of his labours on the New Testament, which we have had occasion to notice in vol. vi, p. 448, and our present volume, pp. 310, 311. We thoroughly commend the author's diligence and fidelity, and cannot doubt he is doing a good work; but we wish he had adapted his remarks more to meet the peculiarity of native forms of belief and modes of thought. Much of his prolegomena is, we think, taken np with matter altogether irrelevant in the present stage of hermeneutic science among the Chinese,-valuable as it may be in more advanced Christian nations. So far as we are aware, this is the first commentary published on Jude's Epistle.

We gladly welcome a contribution to our hymnology from the experienced pen of Mr. John, who has long given attention to the subject, and one of whose collections we are familiar with for about fifteen years. We may accept the present issue, as having been to some extent tested and approved, by a tolerably large and growing Christian church under his charge. There are two hundred hymns, introduced by a preface from a native scholar. Nearly the whole are the work of Mr. John, either translations from western hymns, or original compositions. Among the former we note a few from the popular collection of Sankey; many others are favourites well known to most of us from early days; and we observe a few from the sacred minstrelsy of the Welch. The phraseology is very free in style, verging on the Mandarin. In the metres, the author has followed the European models, so that they can be sung to the corresponding tunes; and this feature in the church service is very popular among the native Christians.

At the close of our last volume, we noticed Mr. Lees' 頌主聖詩 Sung choò shing she, which was in fact the nucleus of the collection, No. 3 above. This contains ten additional hymns, the whole twenty being translations from Sankey's Sacred Songs and Solos. Among these are some very beautiful compositions. We may name "There is a land that is farier than day," "I love to tell the story," and Bonar's sweet verses "I heard the voice of Jesus say." The present little book, although containing twice as much matter as the first, is much smaller in size and convenient for the pocket. The pieces are rendered with an evident feeling of the subject.

"The Great Themes of Preaching" appears to be a new edition in a reduced form, of a tract published by Mr. John in 1869. It is a summary in simple language of the main doctrines of Christian teaching, digested under six heads,—God the author of Creation,—Sin,—Salvation,—Regeneration,—The Future Life,—and The Gospel the word of God. The statements are clear, direct, and evangelical, and we do

not hesitate to recommend it for extensive circulation.

In the course of his pastoral work, Mr. John has found, that there is a small circle of questions, which are constantly revolving in the minds of the natives, and that nothing can be done till the charm is broken. To meet this want is the object of the Shing keaou ta chè. It is in the catechetical, or rather in the dialogue form, possessing the two admirable characteristics of simplicity and brevity; explaining in a few words some of the salient points that repel outsiders from special inquiry. The usefulness of the little work may be estimated, from the fact that about twenty thousand copies have been sold to the natives at cost price.

Mr. Barchet has favoured us with a small Temperance tract, in which he introduces the subject of abstinence from alcoholic drinks, by Paul's injunction,—"Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God." The tract is divided into ten short sections, headed,—Alcohol is not Food,—Alcohol is rather a Hindrance than Help to Digestion,—Alcohol does not improve the Constitution nor increase the Strength,—Acohol conduces to Disease,—Alcohol causes premature Death,—Alcohol leads to Crime,—Alcohol brings Destitution,—Alcohol unfits the body for variations of Temperature,—Alcohol is poisonous,—and a summary of the whole, including Solomon's Proverb, chap. 23, ver. 32; also Ephesians chap. 5, ver. 8, and Daniel, chap. 1, ver. 8.

ERRATUM.

The sentence beginning on page 401 (erroneously printed 341), line 20th, should read thus: "The reason is, that the next word before Jehovah, is the one which means Lord in Hebrew, and it would be very awkward to say 'Unto the Lord the Lord belong the issues from death.'"

We have papers still in reserve from Rev. H. Blodget, D.D., N. B. D., Rev. S. Dodd, Rev. C. Douglas, LL.D., Rev. J. Edkins, D.D., Rev. Chauncey Goodrich, Rev. R. H. Graves, M.D., Gustavus, Hoinos, Rev. A. B. Hutchinson, Inquirer, Rev. R. Lechler, Rev. Thos. McClatchie, M.A., A. E. M., Geo. Phillips, Rev. C. F. Preston, J. R., Rev. J. Ross, &c.

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